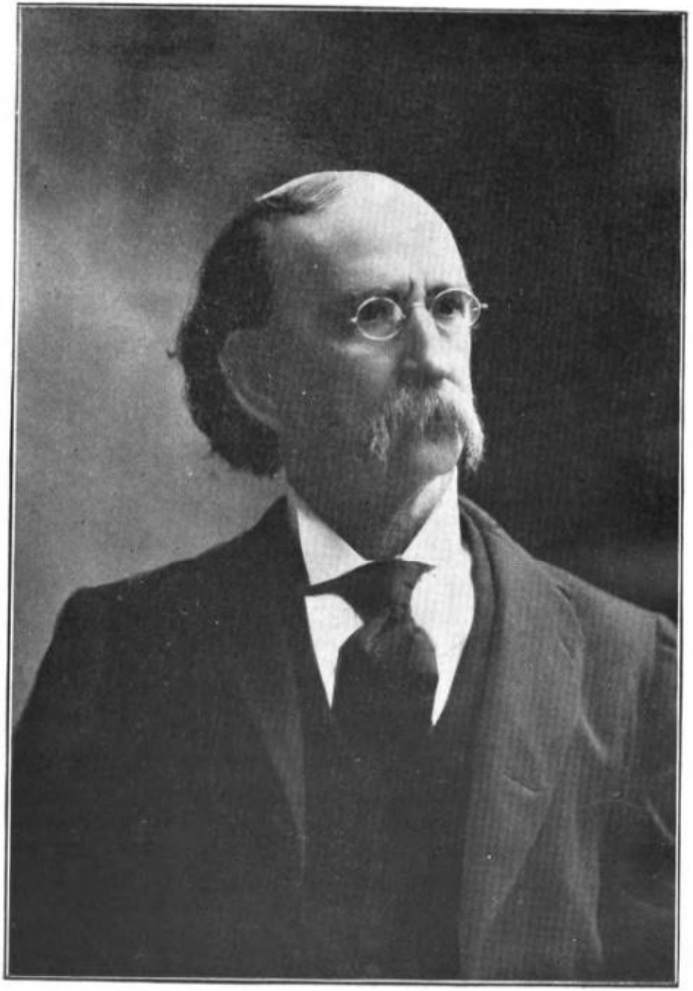

Very truly yours
E. H. Randle

PLURALITY OF THE HUMAN RACE

ACCORDING TO THE TEACHINGS BOTH OF THE BIBLE AND OF SCIENCE

BY

E. H. RANDLE, A.M., LL.D.

Author of Characteristics of the Southern Negro

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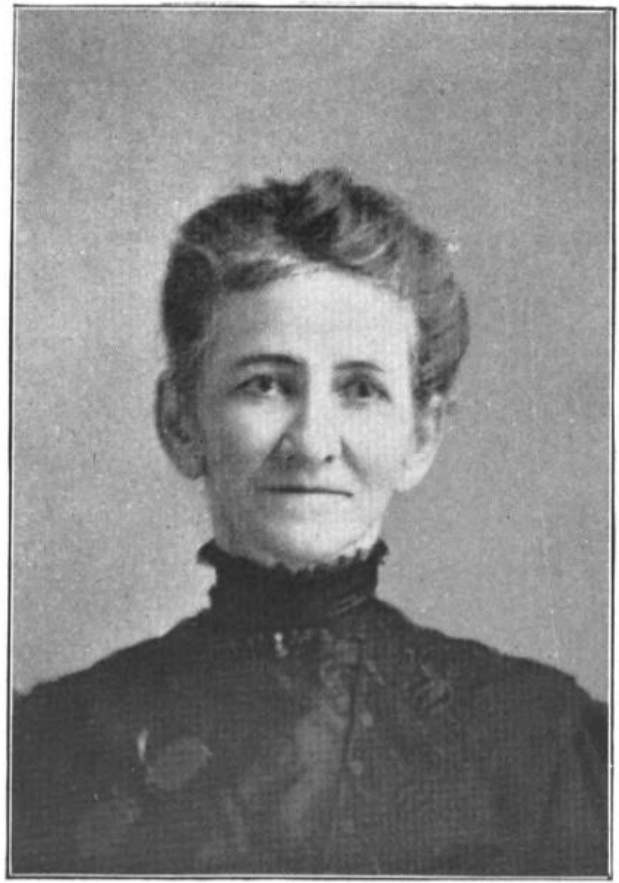

MRS. ADELIA WALL GILBERT.

To

Mrs. Adelia Wall Gilbert, my niece, for her literary merits and many virtues, this volume is affectionately dedicated by the Author.

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Plurality of the Human Race

CHAPTER I.

Evidence from Genesis.

In the heat of debate a strangeness of antagonism has arisen between Christianity and skepticism—a strangeness that perhaps never appeared in any world-wide discussion. The Christians are leaving no stone unturned to find evidence of the unity of the human race; the skeptics, with equal zeal, push their investigations for proof of the same thing—the former to sustain the teachings of Scripture, the latter to cast a cloud over them. The former insist that the Bible teaches the unity; that to deny this is to cast a cloud on the Bible. The latter insist that, if evolution is true, the doctrine of a special creation is false. We maintain that the Bible, nature, and history, separately and collectively, teach the plurality of the human race.

It must be remembered that Genesis is a part of the history of the Adamites preserved through the Jewish people to show the relation of Adam to Christ. In such a history other races than Adam's would be mentioned only in connection with the Adamites, and no attempt to give their origin or history would be made.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men

that they were fair; and they took them wives of all which they chose." (Gen. vi. 1, 2.)

The sons or angels or creatures of God are evidently a different race of beings from those specified by the title of men. The language distinguishes them as two distinct species as clearly as language can in a mere allusion. The inference is lost in the preconceived notion that Adam was the father of all the races of men. Re-read, and for "men" put "Adamites," and for "sons of God" put "Chinese:" "And it came to pass, when the Adamites began to multiply on the face of the earth, and daughters were born unto them, that the Chinese saw the daughters of the Adamites, that they were fair; and took them wives of all which they chose." The language fits the idea of two distinct races as if it had been expressly intended for it, and doubtless it was so intended.

The expression, "on the face of the earth," has some meaning or it was thrown in to fill up space where condensation was the rule, which is preposterous. Only two places so far have been mentioned in Genesis: Eden and *the face of the earth.* It was quite appropriate to specify that this corrupt miscegenation took place on the broad face of the earth and not in Eden, where there were no thorns and thistles and no inferior races to try man's patience and corrupt his morals.

"My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." (Gen. vi. 3.) Who is censured for the sin of amalgamating races? "Man." The sons of God are not so much as spoken of in the censure or

condemned to suffer in the curse. Who could blame the dusky fellows for seeking marriage with the fair daughters of Adam? Whose days were shortened? "Man's." For what cause? For allowing his fair daughters to marry the dusky fellows of an alien race. How short were his days made? A hundred and twenty years, the same length of life as the sons of God; for he also (likewise) is flesh (just the same as the sons of God are flesh); and as he has committed abominations with them by unlawful marriage, he shall live no longer than they. The appellation of *fair* as applied to the daughters of Adam intimates that the other race was less fair. The Caucasian has always been the fairest among the races of mankind.

"There were giants in the earth in those days." All that we know of the giants is told in this one line. We may infer, however, that they were a different tribe of human beings from the sons of Adam. They were spoken of in summing up the warring tribes and those with whom the Adamites were committing abominations. And there follows this significant language: "And God saw that the wickedness of man was great in the earth [not in Eden], and that every imagination of the thoughts of his heart was only evil continually." No censure of the giants, but only of the Adamites. God may have had many things against the other tribes; but the historian was not writing their history, but that of the Adamites.

It is unreasonable that the Adamites so early after Adam should have been differentiated into two or more distinct tribes or classes of men. Note that no

proper names are applied to any of these different classes, and that the Adamites alone are called "men." The others are called "the sons of God" and "the giants." Verse 4 continues: "And also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." The words "and also" connecting the giants with what follows can mean nothing if it does not mean in addition to the giants and the sons of God. Another race arose—a mongrel race, a cross between the Adamites and the sons of God. It was too near the dawn of creation for any differentiation of Adamites into distinct species. Variation depends more upon the number of generations than upon the length of time, and there were only ten generations from Adam to Noah, inclusive. The mongrel race was, of course, later than the Adamite; yet it sprang up and became a mighty people, and were of high antiquity even to the antediluvians—"men of old, men of renown." Intermarriage between the races took place "when men [Adamites] began to multiply on the face of the earth, and daughters were born to them." The giants and sons of God both lived in those days of high antiquity; impossible, then, for these three distinct races to be three divisions of Adamites. The very idea of a mongrel race, a race sprung from the intermarriage of the sons of God with the daughters of men, is evidence that more than one race existed. It is also evidence that this was a mongrel race by its being different in character from those who came before

it; for they were mighty men, men of old, men of renown, which is not said of the others. It also seems that this mixed race was the one that was guilty of stirring up the violence for which the world was destroyed. All mixed races of men have ever been guilty of violence, blood, revolution, and of an untamable spirit. Witness the Tartars and the whole half of Western Asia, of North and Northeast Africa, Cuba, and of all Spanish America, and of Brazil. The people of British America failed to intermix with the natives. The great abundance of these facts proves the theory that all mixed races are violent, revolutionary, and are on the downgrade of civilization. This is true also of the lower animal creation. Mixed breeds of dogs are apt to be vicious and ungovernable. I have known of quite a number of instances. It applies to the brute species in general. Shortening the life of man was the curse for miscegenation; the flood was for the cruelty and violence of the people attributable to the mixed breeds of the races.

The Septuagint version is a little different, and may throw some light on this sixth chapter:

"And it came to pass, when men began to multiply on the earth, and daughters were born unto them, the angels of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not always strive with men, for that they are flesh themselves and their days shall be a hundred and twenty years. There were giants in the earth in those days, and also when the sons of God came in unto the daughters of

men, and they bare children to them, the same were giants of old, men of renown."

God's Spirit refusing to strive with man being stated immediately succeeding the statement of alien marriages shows plainly that the curse of shortening man's days was on account of such marriages. We have in this quotation the angels of God, the giants, and the sons of God. The angels and the sons are doubtless the same. The word "giants" signifies earth-born, and anciently was applied to people who were supposed always to have lived where they were found—who had sprung from the ground where they lived. The Greeks fabled them to have been men of very large stature, hence the change of meaning in later times. Angels signify persons sent. "In the earth" or "on the face of the earth" is the place where the Adamites dwelt.

The following, I think, is the most probable interpretation of the quotation as to who these people were. The giants were the aborigines, or, as most authors would write, the autochthones, and were neighbors to the Adamites; the angels of God were those who came there; and the author of the history, who perhaps was Noah, called them angels because he supposed that God had sent them. Not knowing their origin, he would very likely have called them the sons, angels, or creatures of God.

To this we may add Genesis iv. 26: "Then began men to call on the name of the Lord." "To call themselves by the name of the Lord" is reckoned the better translation. We may infer from this that this alien race

called themselves the "sons of God" and claimed to be the messengers or "angels of God." People usually go by the names they give themselves. We have, then, two races besides the Adamites—one native and one invaders. The angels of God must have been a conquering people and the ones that became enamored with Adam's daughters. The mongrel race is also called giants in the Septuagint because they were born where they were first known. The Adamites would more likely give their fair daughters to this conquering race than to the giants, an indigenous race. Besides, the conquerors would hardly ask for the fair daughters of Adam, but would take them according as the text intimates. There has never been a race of what we call giants in the world so far as is known to history. The giants of Genesis could have meant only an indigenous race or autochthones.

"These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah walked with God." The preceding chapter gives the generations of Adam, including those of Noah and his generations of three sons. Why so particular about the generations of Noah? To show that he was of Adamic origin, and that his blood was perfect or pure, not contaminated by any mixture with that of the sons of God or of the giants. If none had lived before the flood but the Adamites, "perfect [or pure] in his generations" would have been a superfluous expression, but of prime importance if other races lived then, and especially so if, on account of their intermarriage with the Adamites and of raising up a mongrel and violent

race, the world was destroyed by a flood. Noah's ancestors and his sons are all mentioned by name, and they are all thoroughbred, registered Adamites.

It has been preached by high authority that "perfect in his generations" signifies perfect in his day—same as "in his day and generation." If this were intended, the singular and not the plural would have been used, and an enumeration of children would not have immediately followed. This ninth verse of the sixth chapter is a continuation of the closing verse of the fifth chapter, which says these are the generations of Adam and ends with "and Noah begat Shem, Ham, and Japhet." The author then suspends his genealogy and interjects a bit of history to show that the world was destroyed and why it was necessary to state the purity of Noah's genealogy.

When we consider that the history of about two thousand years is condensed into so short a narrative as we find in the sixth chapter of Genesis, the origin or history of other races would not be given, and would be alluded to only in connection with the Adamites; yet this short space is full of allusions to other than Adamites. If this is not correct, those believing otherwise will have to resort to many far-fetched hypotheses to explain it differently.

CHAPTER II.

History of Cain and of His Alien Marriage.

The Lord said to Cain: "Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

Cain finds a trouble in his curse that the Lord did not mention. "It shall come to pass, that every one that findeth me shall slay me." But the Lord promised Cain that no one should slay him, and sealed it with a mark, the stamp of God. When Cain had slain Abel, Cain and Adam were the only two men left of the family; for Seth was born after Abel's death, had the birthright after Cain's expulsion, and therefore must have been the third son. Cain was not afraid his parents would kill him, especially when he was to be driven off of the face of the earth. What was he afraid of, then? He was to be a vagabond and wanderer over the earth, and was afraid of the various tribes and savages that he might meet with. A vagabond perhaps signified that he was to be an outcast even among the heathen

people; and so he was to dodge and wander over the earth, and wherever he would settle to till the earth, before many seasons, some tribe would drive him away or slay him. But the Lord's promise to preserve his life relieved the necessity of continual wandering and of being a vagabond. Then Cain could bear his punishment, and so he moved out and went and dwelt in the land of Nod, perhaps among his wife's people. The plain inference is that Cain was afraid the savage people with whom he would meet would slay him, not to avenge Abel's death, of which they knew nothing and cared nothing, but to gratify their cruel nature.

That Cain built a city in the land of Nod has some little appearance that the land of Nod was a place already inhabited. Although Cain was relieved of the necessity of wandering over the earth to save his life by keeping out of the way of savages, yet it seems that tilling the soil, his employment previous to his being exiled, brought him a poor living; for we find Jabal, Jubal, and Tubal-Cain engaged, one in a pastoral calling, one in making musical instruments and teaching music, and one as a blacksmith and a worker in brass and iron. These at least were not engaged in farming.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his [Abel's] desire, and thou shalt rule over him [Abel]." (Gen. iv. 6, 7.) God seems in this quotation to reason with Cain and to try to get him to reform—told him that, being the eldest, he would have the birthright,

which implied that he would become the head of the tribe on the death of Adam. But Cain would not reform; and without reformation it seems that the birthright would pass to Abel, for God would not accept Cain's offering unless he would repent and give up his sin. He pondered over it, talked with Abel about the matter, and finally, when they were out in the field and doubtless alone, he rose up and slew Abel, and evidently tried to conceal the fact even from God. The murder was as much to put Abel out of the way of Cain's succession to becoming the head of the tribe as through envy or anger. What Cain's sin was has never been known. I know of no sin from which the appeals and threats of God could not withdraw him, and which would induce him to murder his only brother except the sin of having married an alien wife. Cain could not give up his wife, especially when he saw no sisters or any near kin for him to marry. The punishment he received was also suitable to such a sin. Adam's race was to be preserved pure, so there was nothing left but to send Cain and his dusky or brown wife away from Adam, and far away at that. God's expression, "Sin lieth at the door," may be interpreted that there was a sin of some sort, an alien wife for instance, which had been brought within the door of Cain's home.

Before the flood there were only three places mentioned in Genesis—Eden, the earth or the face of the earth, and the land of Nod. The earth was west of Eden, and the land of Nod was east of it. Of course Cain's descendants amalgamated with the Nodites, who became a great people. All the recorded progress before

the flood was by the descendants of Cain. Jabal instituted the herding of cattle and living in movable tents; Jubal was the inventor of the harp and the organ, one a stringed instrument and the other a wind instrument. All musical instruments to this day belong to one or the other of two. Tubal-Cain discovered the art of working in brass and iron. These were the sons of Cain in the sixth generation, the eighth including Adam. We must believe, however, that Seth's and Cain's posterity had communication with one another, for otherwise Cain's history would have been lost. The similarity of names in the posterity of the two evidence the same thing.

Lamech, the father of these three, "said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt." Lamech here acknowledges having murdered two men, possibly only one. As his words were addressed to his wives, we may infer that they were in some way connected with the provocation of it. He had one wife more than he ought to have had. According to his genealogy, he was the head of the tribe or at least had the birthright. Being a man of authority, he may have murdered two men in taking their wives away from them. His sin was so much like Cain's that he gave vent to a sentence of deep and pathetic remorse: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." If Lamech was led to commit murder on account of marriage or women, it is an intimation that Cain was influenced in the same way.

It is a little singular that the last we hear of Cain's descendants is that of Lamech's having two wives—too much married—and of having committed a double murder, perhaps on their account; and the last of Seth's, for marrying and giving in marriage their fair daughters to the sons of God. All this after Noah's hundred years' preaching to them to quit their sins, when the flood came and swept them all away. "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away." (Matt. xxiv. 38, 39.) This looks like unlawful marrying was one of their chief sins, the one preached against and the one they refused to quit.

It has been suggested by able authors that there may have been many sons and daughters to Adam at the time of Abel's death. This is only a suggestion to avoid the recognition of other races besides Adam's. It requires many improbable suggestions to avoid this plurality conclusion. Adam was three hundred years old when Seth was born, and Seth was a hundred and five years old at the birth of his first son; so there must have been about one hundred years from the expulsion of Cain to the marriage of Seth. There were no daughters born to Adam, it would seem, till after the birth of Seth. If Cain married his sister, Abel also must have been married to another sister; there is no intimation of such, but a strong presumption to the contrary.

St. Jude writes a severe epistle against the sins of ungodly men in the Church and specifies these as las-

civiousness and denying the Lord (verse 5). He gives instances of God's wrath against each of these. "Ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." This illustrates the second sin mentioned—unbelief. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness into the judgment of the great day." By angels is usually meant "men." The angels here remind us of the angels of God spoken of in Genesis, which must have left their appointed habitation and invaded the bounds of the Adamites and committed unlawful marriages with them. This is a reasonable and fitting suggestion of Mr. Minnich, of Louisiana, and the only one possible to make within the limits of our knowledge of the present day. It illustrates the sin of *lasciviousness.*

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and *going after strange flesh,* are set forth for an example, suffering the vengeance of eternal fire." This is the second illustration of lasciviousness, of Jude's first-mentioned sin. He gives two more illustrations of this sin, and his fourth is: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." This is plain that Cain's sin was *lasciviousness* and his punishment was terrible. Balaam's sin and Core's was disobedience to God. St. Jude gives four illustrations of disobedience to God and four of lasciviousness, if the angels' sin who left

their first estate and Cain's sin were the same as lasciviousness. These two, however, seem to have been both disobedience to God caused by lasciviousness or going after strange flesh. The sin which brought on all Cain's woes was the one for which his offering was rejected, and this must be the one alluded to in St. Jude. If so, it settles it that Cain had taken an alien wife.

All the inferences drawn from St. Jude to show that Cain's sin was that of having brought an alien wife into Adam's family are to the credit of Mr. J. W. Minnich, of Grand Isle, La., who also called my attention to verse 7 of Genesis iv.: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." I took advantage of the suggestion, but gave it a different interpretation. Mr. Minnich insists that the gender in the last clause should be feminine: "And unto thee shall be *her* desire, and thou shalt rule over *her.*" As evidence he quotes Genesis iii. 16, "And thy desire shall be to thy husband, and he shall rule over thee," and argues this is the law between the husband and wife, and not of a junior to a senior; that gender anciently was used in a very loose way. If his interpretation is correct, it settles the matter that Cain had taken an alien wife, and that this is the only sin for which expulsion was suitable. Other punishments would have been appropriate for any other sin but this one.

CHAPTER III.

Evidences of the Plurality of the Human Race Found in Prophecy and in the New Testament.

On the day of Pentecost "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Here is a most sweeping expression, yet these nations are all specified: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak . . . the wonderful works of God." The declaration "out of every nation under heaven" did not include the negroes of Africa, the Indians of America, the Mongolians, the Malayans, the Australians, and the hundreds of nations inhabiting the Pacific islands. We must find some implied limitation. "Out of every nation under heaven," so far as the Jews are scattered. This conforms the expression to the specifications which include only the leading Caucasian nations. The Jews and others also, it seems, were by divine appointment at Jerusalem on that day to witness to the wonderful works of God, and to bear testimony of the same to their respective nationalities, all of which, sixteen in number, were of the Caucasian type, or Adamites. At this time none but the Caucasians were prepared to receive the gospel.

Our Saviour was elaborate in his specifications of what should happen before the destruction of Jerusa-

lem. Among these he said: "And the gospel must first be published among all nations." (Mark xiii. 10.) St. Paul says this gospel had been preached to all creatures in his day. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." (Col. i. 23.) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." (Matt. xxiv. 14-16.)

Christ our Saviour stated that this gospel was to be preached to all nations under heaven before the fall of Jerusalem; St. Paul states that it had been preached in his lifetime "to every creature under heaven;" yet to none but the leading Caucasian nations, and among most of these it had been generally preached. It would have been impossible for the apostles to have visited Siberia, Tibet, China, Japan, Australia, the savage hordes of Africa, the islands of the seas, and the many tribes and nations of the American Continent. All nations under heaven must include only all nations of the Caucasian race so far as they extend over the globe. They preached to those only who can claim Adamic origin. Nearly all universal terms in the Bible are universal only in a limited sense.

When Moses was old and ready to bid farewell to

the Israelites, the Lord made a covenant in the land of Noah with the people through him. After pronouncing many blessings and prophecies in case of their obedience, he pronounced cursings and prophecies for their disobedience, some of which we will quote from Deuteronomy xxviii. 37: "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." And again in verses 64-66: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."

No prophecy has ever been more literally fulfilled than this. Only a few, compared with the multitudes, were to be saved; and these are represented by the few Jews now scattered over the earth. I will specify a few of their sufferings. It seems that from the days of Christ killing, persecuting, and expelling Jews has been the business of most of Europe until within the past century; and even to-day, in parts of Russia and Western Asia, the bloody work still goes on.

The siege of Jerusalem was when the Jews were keeping the Passover, and two or more millions of people may have been in the city. With all these within the walls, the Romans surrounded the city. In six months famine and pestilence from dead carcasses did what the Roman army was not able to do. Josephus

estimates that in this siege and the fall of Jerusalem eleven hundred thousand Jews perished. Several hundred thousand elsewhere in Judea perished. Vast numbers were sent as slaves into Egypt. In about one hundred and thirty years later Barcocaba, a pretended Messiah, raised an army of two hundred thousand Jews and murdered all Christians and heathen they met with. They were defeated by the Romans; and in the war about six hundred thousand Jews perished by the sword, by famine, and by pestilence. In Spain in A.D. 700 they were ordered to be enslaved. In the tenth, eleventh, and twelfth centuries their miseries increased; multitudes and multitudes of them perished all over Europe during the eight crusades. In 1020 they were banished from England and thousands of them murdered. About fifteen hundred of them shut themselves in the palace in the city of York and, after killing their wives and children, set fire to the palace and were all consumed within the flames. This shows to what severe extremities they were reduced. During the great plague which swept over Europe with greater destruction than the most desolating wars, and which continued for some years, when grass grew in the streets of London and other great cities of Europe, the report was started in Germany that the epidemic was caused in some way by the Jews. Infuriated mobs fell upon and murdered them—men, women, and children —wherever found. Ferdinand, about the year 1492, expelled them all from Spain after confiscating their possessions. It is estimated at about eight hundred thousand. Considering their previous cruel treatment in

Spain, it is strange that so many were still in that State. In every state in Europe and in Asia as far as the Indus at times attempts have been made to exterminate them by murder or banishment, confiscation of property always included. The most unprovoked, outrageous cruelty has been practiced on them that ever befell any people. In proportion to their numbers they have suffered more than the Christians in the ten bloody persecutions by the Romans and in all the horrors of the Inquisition, together with all wars against Christianity. No rest for the sole of their foot, no security, day and night in dread for their lives, driven from nation to nation; if allowed to remain awhile in any country, it was with the most restricted privileges, and they were scoffed and scorned by others as if not fit to live on the earth. Often, like it is in Russia and Syria, whatever goes wrong is laid on the Jews, and they suffer atrociously at the hands of murderous and looting mobs. Governmental redress is impossible; for when appeals are made, representatives of the mob charge the cause and beginning of the violence to the Jews and prove to the more than willing ears of the government that the Jews ought all to have been killed.

The United States has the honor of being the first State to put the Jews under no disabilities of any kind, but to invest them with all the rights of citizenship; yet even here social prejudice in many places has worked against them.

The Jews since their complete dispersion have never gotten up any rebellious riots or mobs. Beggars and tramps are scarcely to be found among them; a crim-

inal prosecution of a Jew is of the rarest occurrence. The Jews are good providers for their families, and are noted for kind treatment to their wives; the divorce courts are almost entire strangers to them. They often engage in whisky-dealing, but drunkenness or habitual drinking does not often catch a Jew. I once told a Jew that I knew of but one evil in which the Jews surpass other people of this country, and that is "tricks in trade." He replied: "Well, these Yankees are very hard to beat at that." We are prone to put all Jews in the same class, which is wrong. There are good Jews and bad Jews, honest and dishonest ones, the same as among other people.

It is remarkably strange that such enterprising and law-abiding people should suffer so much at the hands of all nations. Yet every State that has badly used and expelled or slaughtered them has greatly suffered for it, especially in a financial way. The Jew's having "no rest for the sole of his foot" is the most descriptive prophecy of his history. Driven from one nation to find a home in another, and there to be slaughtered and driven from that on to another, and this kept up for nearly two thousand years and still going on in some parts, makes a most horrible history. This has given them one characteristic: to keep all their belongings as much as possible in cash. They have in all their dispersions been the chief money dealers of the world.

It is strange that, with all this history, there are any Jews living. No prohibitory laws or barriers of any kind have ever kept them from crossing the threshold

of any land or country. No confiscation of property, no restrictions of privileges and civil rights, no social ostracism, no slaughtering of them by fanatical mobs encouraged by rulers, no edicts of thorough expulsion or extinction given by emperors have ever made complete work. When outrages and butcheries and fanaticism and decrees of kings have exhausted themselves in long-continued violence in exterminating these peculiar people, and peace has begun to reign, the persistent and irrepressible Jew is again found among them. With thrift and usually a little cash, he is again ready for business; and with all the odds and prejudice against him, he surpasses his native neighbor in business and soon becomes a leading factor in the financial development of the State.

With these prophetic curses in Deuteronomy so particularizing the suffering of the Jews, there was also another edict from heaven stating that they should never be destroyed, that a few should always be saved; and this decree of Heaven is what the mobs and kings and principalities and powers have never been able to thwart. To-day the Jews are scattered among every people and nation and tongue and kindred, "from one end of the earth even to the other."

Yet we find the Jews scattered only among the Caucasian race and those races with which the Caucasians have mingled their blood. They have never been a proverb and a byword among other races, and have never suffered at their hands on account of being Jews. There are no Jews among the Mongolians, Malays, Australians, the negroes of Africa, the American In-

dians, or any of the inferior races; but wherever there are Caucasians, whether in their own State or in settlements among the Chinese, Australians, or other non-Caucasians, as at Hongkong, Port Arthur, Manila, or other places among the lower races, there you will find with them the inextinguishable and irrepressible Jew. There is an account of a few Jews having been found in China in the seventh century. We quote from McClintock and Strong's Biblical Cyclopedia, Volume IV., page 906: "They [the Jews in China] were first discovered by the Jesuit missionaries in the seventeenth century. They did not appear to have heard of Christ, but they possessed the book of Ezra and retained on the whole a very decided nationalism of creed and character. From their language it was inferred that they originally came from Persia. At one time they would appear to have been highly honored in China and to have held the highest civil and military offices."

These Jews must have been some that were carried away in captivity with Daniel and had gone over into Persia or been carried there. Having Ezra shows that they must have gotten this book after the restoration; perhaps it was sent to them by those who rebuilt the temple after their return. There must have been many who never returned. These China Jews are not to be classed with those who lived at a later date during the destruction of Jerusalem. Perhaps they kept the law better. It was the Jews of the Christian era on whom the great burden of the curse fell—those on whom Christ pronounced his woes. We have no account of the Jews of China having been persecuted or having

been for an astonishment, a proverb, and a byword, or of having been mistreated in any way. The account says they were well treated, and were even allowed to hold official positions; so these few Jews found rest for their feet, and are not included in the predictions of prophecy. It seems that they have been absorbed by the Chinese.

We can construe the prophecy and its fulfillment to imply only all the Caucasian race. The ancient Egyptians and Ethiopians, the people of all North Africa and of Northeast Africa were Caucasians. Asia, as far as was known to the ancients, and all Europe were of the Caucasian race; and all these countries to this day are of the same race or are mixed with them. While Christ was explicit that other people were included in the plan of salvation besides the Jews, yet the apostles preached only to the Jews till Peter was convinced by a miraculous dream, thrice impressed, to go to one Simon, a Gentile, and preach to him. When Peter returned to Jerusalem, his brethren took him to task about it; but when he explained and said, "The Holy Ghost fell on them, as on us at the beginning," and exclaimed, "What was I, that I could withstand God?" they all agreed then that the gospel was for the Gentiles as well as the Jews. But we have no account of the apostles applying it to any of the inferior races or of ever preaching to them. This shows the habit of language among the Jews—that universal terms were usually limited in a certain sense. The language that the apostles at first limited to the Jews we

improperly apply to all races, brethren and Christian, civilized and savage, Caucasian and negro.

All the prophets and all the apostles were descendants of Noah and of the white race, and so was every race mentioned in the Bible except those mentioned in the sixth chapter of Genesis. There is no specific prophecy concerning any people but the Caucasian race. The apostles preached to none others, yet they claimed to have preached to all nations (of the Caucasian race).

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.) This chapter doubtless refers to the tenth chapter of Genesis, in which the distribution of the descendants of Noah is specified. After locating and bounding the parts of the earth in which were peopled many nations of the progeny of each of Noah's sons, the writer ends the specifications as follows: "These are the sons of Shem after their families, after tongues, in their lands, after their nations." The same language is used with reference to the sons of Ham and Japhet; and after thus specifying the descendants of all three, the writer then sums up all thus: "These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood." These nations and tongues were all strictly Caucasian, and the peoples living in those sections are to-day Caucasian; some of them have a little mixed blood in their veins. All the face of the earth, as well

as we can judge from the way it is used in Genesis, means only the section of country given to Adam. Cain was driven off from the face of the earth, and he went and dwelt in the land of Nod. As the flood covered only the face of the earth, we might infer that the Nodites were not destroyed; that they moved still farther east, and were Malayans or Mongolians. But we will not claim such a conclusion; we have used the suggestion to show the elastic use of universal terms, and that they usually are limited in some respect. I cannot believe that St. Paul's language applied to any greater extent of the earth than the tenth chapter of Genesis, which uses the word "earth." St. Paul's language so well agrees with Genesis that I think the conclusion irresistible that he received his information from that chapter and used it to prove that the Athenians and Jews were akin; for he goes on to say that we, the Greeks and Jews, are the offspring of God. The tenth chapter of Genesis was enough to prove it.

If the plurality of the human race is conceded, questions at once arise about the inferior races hard to answer. Are they beasts? Do they have souls? Are they responsible for their sins? Are they included in the plan of salvation? Is it incumbent on the Christians to send them the gospel? These questions, however answered, have nothing to do with the truth or falsity of the arguments we have adduced. When Mr. A., who supposed he owned several sections of land, found his deeds called for only one, and was asked to whom the other sections belonged and what he was going to do about it, he replied: "I am going to possess

my own, and it is not my business to find to whom the other sections belong." So I, arguing that the Caucasian race alone are Adamites, am not required to tell the origin of the other races. Many speculating hypotheses may be made.

The long preaching of the gospel to the negroes of Africa is like tracks in the sands of Africa—blown away by the first breeze. The only preaching to the Indians that seems ever to have accomplished much has been to those of the Indian Territory, cooped up and held down, civilized, preached to, educated, and well-nigh eliminated and amalgamated.

Much has been done to stop cannibalism in the Pacific islands and to civilize them; but in spite of our best efforts, these islanders gradually die out as they become civilized. Where the white man approaches, the islanders disappear. It was a wonderful thing that all the islanders of the Sandwich Islands were converted to Christianity and turned from savagery to civilization. That marked the beginning of their extinction, which is now nearly complete. The Jews of China do not fall properly in the category of the Jews on whom Christ pronounced his woes, for they were not in India. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." From that day

to this Christ is Lord of all. I do not take it to signify that Christ will then come in a visible form and in great glory, but that he will cause the troubles of the Jews to cease, and they will be happy either where they are or else they may be gathered together again into a prosperous nationality.

CHAPTER IV.

Limited Flood.

In treating this subject we shall lay down the following propositions:

First, if the Lord used only the means he is represented as having used, an unlimited deluge was a physical impossibility.

Second, the dimensions of the ark were insufficient for the preservation of all the animals in the world, taken by pairs and sevens, and their food.

Third, it was inconsistent with the geographical distribution of animals, and also unnecessary.

Fourth, the phrase "all the earth" in the Bible rarely, if ever, signifies the entire globe.

Fifth, there are no geological evidences of the deluge found in America or Europe and in parts of Asia so far as examined.

First, if all the water in all the winds were poured down and the bed of the ocean were raised to a level with the land, and thus to overflow the land, Mt. Everest would still lift its head over 17,000 feet above the waters. Many whole ranges would still thrust their brows thousands of feet over the careering waves. Mt. Ararat, on which it is said the ark rested, would still elevate one-third of its height above the deluge. The vale of Cashmere and the entire basin of Tibet, together as large as the United States, would still be dry land.

When God tells us that he used means to accomplish certain purposes, we have no right to think he used a miraculous power. He tells us the means by which he brought on the flood, and we must accept that as a fact. Breaking up the fountains of the deep and opening the windows of heaven are the only means he specifies.

The capacity of the ark was insufficient to carry over 2,000 species of beasts, over 5,000 species of birds, and their food for one year, to say nothing of reptiles and insects. Why transport the sloth and the tapir from South America and the white bear from the Arctic regions and the kangaroo from Australia to regions unsuitable for their natures, and, after the deluge, to return them to their native habitat? There was no need of it.

God's purpose was to destroy man, especially the mixed breeds of men, and take a new start with a pure race. To do this it was necessary to destroy the beasts and birds as far as the boundaries of the race to be destroyed. We must conclude, then, that the flood was limited, and only such beasts—and perhaps only domestic beasts—as were within these limits were in the ark. The ark did not rest necessarily on the highest peak of Ararat, but may have settled on some spur, or even near the foot of the mountain. A limited flood is now so generally conceded that we deem it useless to discuss it further.

CHAPTER V.

What Distinguished Divines and Naturalists Have Said About the Plurality of the Human Race.

Dr. Parr, of England, wrote that "the book of Genesis declares that God created one Adam, but it does not say that he did not create many others."

Hugh Miller, the eminent geologist, says: "It is known to all students of the sacred writings that there is a numerous class of passages in both the Old and the New Testaments, in which, by a sort of metonymy in the East, a considerable part is spoken of as the whole, though often greatly less than a moiety of the whole is meant. Of this class are the following: On the day of Pentecost there were Jews assembled at Jerusalem *'out of every nation under heaven;'* that the gospel was preached 'to every creature under heaven;' that the Queen of Sheba came from 'the uttermost parts of the earth.'" Dr. Smith in his "Dictionary of the Bible" makes remarks of similar import.

Prof. Alexander Winchell believes in the plurality of the races and that the negro is the oldest and the Adamite, or Caucasian, is the most recent. Prof. Louis Agassiz, the most eminent of zoölogists, declared that the races of men differ as much as the different families of monkeys.

Mr. Edward Burnett Taylor says in his "Researches into the Early History of Mankind:" "I do not think I have ever met with a single fact which seems to me

to justify the theory that the ordinary conditions of the savages is the result of a *degeneration* from a higher state."

M. De Lesseps says: "The tribes of the White Nile are as utterly destitute of every religious idea as the apes." Yet these negroes have been surrounded by Christian influence for eighteen hundred years. The Rev. Mr. Morley, a missionary among these tribes of the White Nile, after many years' labor among them, abandoned his mission, saying: "The mission was absolutely useless among such savages."

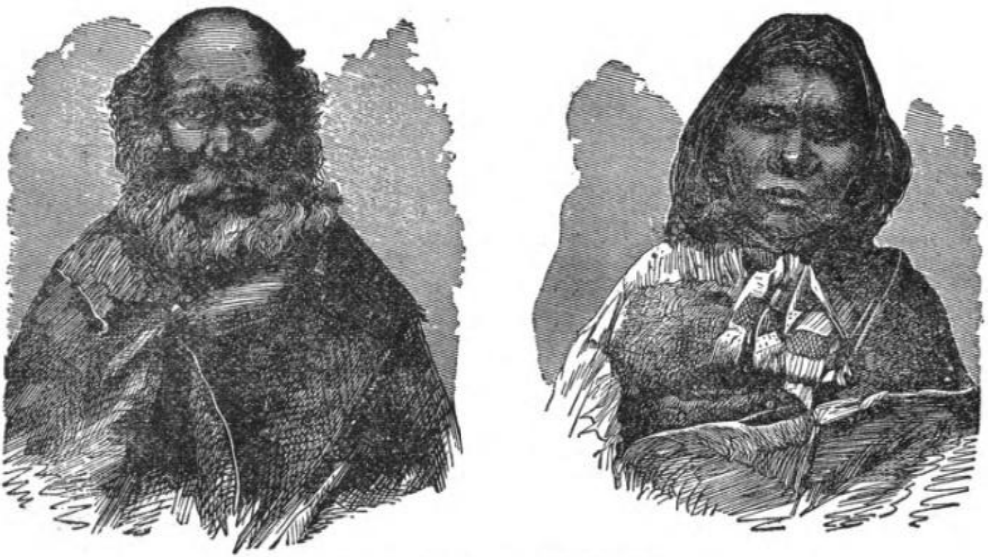
The Rev. T. F. Bowen, after spending many years as a missionary among the negroes, said: "The great defect of the negroes is want of conscience."

Mr. H. W. Bates, the distinguished naturalist, who spent many years in scientific research along the Amazon River, of South America, says of the Indians there: "It is clear that the idea of a spirit as a beneficent God had never entered their minds; the *demon* is the only being they have any conception of. They seem to believe this demon is a mischievous imp at the bottom of all the mishaps of their daily life." Yet these Indians had been under the teaching of Christianity and in contact with civilization for three centuries.

A physician, whose name I have forgotten, had lived some years in New Zealand and other islands. He told me he had studied the natives and the influence of the missionaries over them. He was an intelligent man, and said the following: "The natives of those islands have no idea of the spirituality of the Christian religion. They believe there is such a person as Jesus Christ, and

PATAGONIAN INDIANS, LOWER IN GRADE THAN THOSE OF THE AMAZON.

(From Wood's "Uncivilized Races of the World.")



AUSTRALIAN MAN AND WOMAN.

(From Wood's "Uncivilized Races of the World.")

that the missionary is his agent, who informs Christ of all the things the natives do; that they will do anything for a missionary or lie to him for the purpose of keeping the missionary from telling Jesus on them; that the missionary is a person who stands between them and Jesus. With this idea they work all sorts of deceit on the missionary, and at the same time are very kind to him."

I have been told by planters, both before the freedom of the slaves and since, that they have no conception of spiritual religion; that their highest idea of it is to pray and shout and "holler" and hurrah for the Lord; that a chicken stealer will think to himself: "I have been a bad nigger this week. I must pray loud and shout mightily to-night; if I don't, the Lord will git me." In a big revival the Church members divide into shouters and holders, and take it time about in the work. The holder's business is to catch the shouter as she leaps high and falls backward.*

Liberia, Senegambia, and Hayti show what the negro will do when left to himself. With all the help and encouragement possible from the white man, they have gone back to Africanism.

The Humboldts (Alexander and William) did not give credence that all races had sprung from a single pair, but believed otherwise: that it was unphilosophic to suppose any species ever sprung from a single pair, except in case where a single pair had been thrown

*I cannot go so far as this. I have seen many intelligent full-blood Christian negroes who seemed to be full of the Spirit, and whose fruits proved the truth of their faith.

upon some island and thus cut off from all communication with their parent stock; that Adam and Eve, according to such views, then could have resulted from no natural cause, but only from a miracle.

Alexander von Humboldt and William Humboldt, his brother, one an eminent scientist and the other an eminent linguist, rejected the idea that all mankind were descended from a single pair. Agassiz believed in the unity of the human race, but rejected the idea of a common descent from one pair. We quote "That the unity of species does not involve a unity of origin, and that a diversity of origin does not involve a plurality of species." This distinguished biologist believed in the unity of the human species and a diversity of their origin. He believed there were several centers of creation of the human species.

Samuel G. Morton, M.D., one of the most laborious of ethnologists, spent much of his life in the investigation of the races, and was very strong in the conviction that the races were distinct and that one was not derived from another, but that they were different from their beginnings.

Prichard, one of the most learned ethnologists of his time, whose authority in that line stood as high as that of any man of his day, wrote as early as 1813: "The process of nature in the human species is the transmutation of the characteristics of the negro into those of the European, or the evolution of white varieties in black races of men. This leads us to the inference that the primitive stock of men were negroes, which has every appearance of truth. On the whole, there are rea-

sons which lead us to adopt the conclusion that the primitive stock of men were negroes; and I know of no argument to be set on the other side." Dr. Prichard believed in the Bible account of man's origin; but not being able to account for the varied appearance of mankind, he concluded that Adam and Eve were negroes, and that their offspring had gradually changed, from climate and environments, to all the varieties of people we now see inhabiting the earth.

We see from the quotations we have made that the idea of a plurality of the human race is no new thing, and that the unity of the human race has been a most puzzling problem. Coming down to later authors, Ernst Haeckel, of Leipzig, is a representative of the skeptic believers. He denies any special creation, but believes that everything, both animal and plant, came by evolution; that the races of men were evolved from the different tribes of monkeys, and higher races were evolved from these. He maintains that there is a greater difference between the highest order of men and the lowest than between the lowest order of men and the highest order of anthropoid apes.

The evolutionists who believe in the account as given in Genesis have but little to say, but mostly believe the negro and other colored races to be a degeneracy of the white race. Many Bible believers discard evolution altogether because they cannot see how it conforms to the teachings of Genesis. I can see no disagreement between the two. I am a strong believer in evolution, and also of the Adamic origin of the white man.

CHAPTER VI.

All the Peoples Alluded to in the Bible Caucasians and Traceable to Noah.

The Babylonians, Medes and Persians, Assyrians, Parthians, Arabians, Elamites, Egyptians, Carthaginians, the people of Asia Minor and of North Africa, and all Europeans are so well established as being of the white race that we will say but little about any of them, and that only incidentally in speaking of others. The characters, habits, religions, ancestry, mythology, history, and racial distinctions rank them all as Caucasians and as the progeny of Noah.

The languages, too, connect all these as from one common stock. The confounding of language at Babel may have been only a temporary forgetfulness continuing long enough to cause the abandonment of the work. Prof. Max Müller traced the kinship of all languages without reference to the kinship of the people; but he found nothing in common with the Mongolians, Malayans, Australians, American Indians, or negroes except those negroes bordering on Ethiopia, a mixed race, who inherited their language from the Caucasian side. Languages of the white race were divided into three classes, the Semitic, the Hamitic, and the Japhetic, after the three sons of Noah, because it was thought the languages were developed by the descendants of these patriarchs respectively. This conclusion was arrived at because the progeny of Shem settled in Arabia

and other parts of Asia, Ham in Africa, and Japhet in Asia Minor and Europe. The classification is all right, but improperly named. The descendants of these patriarchs were considerably mixed. This naming of the languages has led linguists to false conclusions of descent. They classify the Phœnicians as the progeny of Shem because they speak a Semitic language; but their origin, I think, can be clearly traced to Ham. They were of the same people as the Canaanites; and the great linguist, Dr. Charles Anthon, quotes them as calling themselves Canaanites. It is only a case of the sons of Ham speaking a Semitic language.

Abraham came from Ur of the Chaldees, a city south of Babylon. The Chaldees were doubtless Cushites. He moved with his father, Terah, into Assyria, whose people were Semites through Ashur. He afterwards moved into Canaan, where, we judge from some passages of Scripture, he was able to talk with the Canaanites. The Cushites and Semites must have been mingled together as they both lived in Shinah. As Abraham could speak both Chaldee and Assyrian, it leaves it doubtful as to which of these resembled the Canaanite language. We judge, however, as the Hebrew language resembled the Assyrian, and as the Canaanites were of the same people as the Phœnicians, that Abram's Assyrian language enabled him to talk with the sons of Canaan, although he was a Semite and Canaan was a Hamite.

Herodotus states that the city of Tyre, the capital of Phœnicia, had been built 2,300 years when he visited it 450 years before Christ, making it 2,750 years old at

the beginning of the Christian era. They claimed to have come from the shores of the Persian Gulf, which refers them to the sons of Ham. The language of the Tyrians and Hebrews differed only in dialect. The Hamites and Semites cannot be distinguished by language.

From Cory's "Fragments" we quote Sanconiathan, the ancient philosopher and historian, that "Isiris was the inventor of three letters, the brother of Cna, who is called the first Phœnician." This identifies Chna, or Cna (Canaan) as the father of the Phœnicians. Anciently the Canaanites were a learned and very powerful people, and had some great wars with Egypt.

"For the Babylonians say the first was Belus, who was the same as Kronus, and from him descended Bolus and Chanan; and this Chanan was the father of the Phœnicians. Another of his sons was Khum (Ham), who is called by the Greeks Asbolus, the father of the Ethiopians, and his brother Mistraim (Mizraim) the father of the Egyptians." (Cory's "Fragments," Eusebius quoting Eupolemus.)

This is ample evidence that the Phœnicians were Hamitic. Ham was the father of Mizraim, and not his brother. I think the Khum or Ham of Eupolemus was some descendant of that patriarch bearing his ancestral name.

The Hindoos of East India.—The modern Hindoos are a mixed race, and have all the characteristics of such, especially cruelty and a downward tendency. That part of India toward the rising sun is all sand; for the people with whom we are acquainted, and of

whom anything certain is told—the Indians—live the farthest toward the East and the sunrise of all the inhabitants of Asia; for the Indians' country toward the east is a desert, by the reason of the sands. There are many nations of the Indians, and they do not speak the same language as each other. Some of them are nomads, and others are not; some of them inhabit the marshes of the river and live on raw fish, which they take, going out in boats made of reeds. One joint of a reed makes a boat (the bamboo of to-day is large enough for this).

The Most Degraded of People.—"Other Indians living to the east of these are nomads and eat raw flesh; they are called Padœans. They are said to use the following customs: When any one of the community is sick, if it be a man, the men who are his nearest connections put him to death, alleging that if he be wasted by disease his flesh would be spoiled (not good meat and not much of it); but if he denies that he is sick, they, not agreeing with him, kill and feast upon him. And if a woman be sick, the women who are most intimate with her do the same thing as the men; and whoever reaches to old age they sacrifice and feast upon. But few of them attain to this state; they put to death every one that falls into any distemper. Other Indians have the following different customs: They never kill anything that has life, nor sow anything; nor are they wont to have houses, but they live upon herbs, and they have a grain of the size of millet in the pod which springs spontaneously from the earth. This they gather, and boil it and eat it with the pod. When

any one falls into any distemper, he goes and lies down in the desert; and no one takes any thought of him, whether dead or sick.

"The intercourse of all these Indians whom I have mentioned takes place openly, as with cattle, and all have a complexion closely resembling the Ethiopian's. The seed they emit is not white, as that of other men, but is as black as their skin. The Ethiopians also emit a similar seed. These Indians are situated very far from the Persians, toward the South, and were never subject to Darius." (Herodotus iii. 98, by Hamilton.)

Herodotus wrote nearly five hundred years before Christ, and was a faithful historian. No Caucasian race ever had these customs. The two tribes mentioned were both sunk in the very lowest degradation, and were not above the beasts of the field. I cannot believe they and the Europeans ever sprang from the same ancestry. I cannot believe that any of Adam's posterity ever fell so low.

Ethiopia is indefinite as to location and color. Arabia and, in fact, Southern Asia, including Chaldea up as far as Palestine, in Homer's time were called Ethiopia. The section of country south of Egypt in which a Caucasian race lived and also the land of the negroes were called Ethiopia. Herodotus must have had reference to the negro Ethiopians.

Other Indian Tribes.—The quotation continues: "There are other Indians bordering on the city of Caspatyrus and the country of the Pactyica, settled northward of the other Indians, whose mode of life resembles that of the Bactrians." If kin to the Bactrians,

they must have been white people, the same as the Medes and Persians. These three nations are satisfactorily classed by ethnologists as Caucasians. The Aryan race settled in the northern part of India and pushed southward, pressing back the autochthones, which by no means are all to be classed with the two beastly tribes mentioned. There were other Ethiopians which will be noted farther on. These Aryans mingled with the Ethiopians of the South, and to-day the Hindoos of the South are much darker than those of the North of India.

Strictly speaking, the northern division, including the vast fertile valley of the Ganges, is Hindustan, the land of the Hindoos; while the southern division is known as the Dakshin, the south country, a name which the English have transformed into Deccan. The old race constitutes the majority of the population of the Dakshin, as well as many districts of Northern India, and they still use a dialect of a language radically different from the Sanskrit. The languages of Southern India, called the Dravidian family, and the aboriginal dialects throughout Central India cannot be classed in the same family with the Sanskrit. The oldest books of the Hindoos recognize two distinct races; and they tell us that the original Indo-Aryans were white, while the people they found in India were dark-skinned. There are now no white Aryans in India save the English and other European residents. The original Sanskrit whiteness was mingled with the darker color of the native inhabitants long before Alexander's time." (Baldwin's "Prehistoric Nations.") We might add

also that the Cushite whiteness was mingled with the color of the Dravidians long before the Aryan entered Hindustan. Vincent, quoted by Baldwin, page 219, says: "The commerce of the Arabians has arrested our attention throughout the whole progress of our inquiry from the first mention of imports in the Scriptures to the accounts of the present day." He quotes on the same page from Ephorus, "The Ethiopians occupied all the southern coasts of both Asia and Africa," and adds: "The ancient occupation by the Arabian Cushites is seen in the revelations of the linguistic and archæological research; in the religious ideas, customs, and symbols found in the remains of the oldest architecture; in all the antiquities of the country, and even the remains of ancient municipal organizations that seem to have been peculiar to the Cushite race."

The Cushites, the First White People to Settle in Southern India.—Rawlinson says recently: "Recent linguistic discoveries tend to show that a Cushite or Ethiopian race did in the earliest times extend itself along the shores of the Southern Ocean from Abyssinia to India. *The whole peninsula of India* was peopled by a race of this character before the influx of the Aryans; it extended along the seacoast through the modern Baluchistan and Kerman. The cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found in their ruins to have belonged to this race."

Herodotus (vii., page 70) says: "The Ethiopians from the sunrise—for two kinds served in the expedition—were marshaled with the Indians, and did not

differ at all from the others in appearance, but only in their language and their hair; for the eastern Ethiopians are straight-haired, but those from Libya have hair more curly than that of any other people." The Cushites of Canaan were white; those that migrated to Southern India and were its first civilizers must have mixed with some dark-skinned, straight-haired people; those who settled in the Ethiopia south of Egypt probably—I will say certainly—mixed with the negroes, hence their curly hair. The Eastern Ethiopians probably met with the Malayan race or some other dark-skinned, straight-haired people. This is further evidenced by the kinship of their languages. The African Ethiopians, we know, were not negroes, and those of to-day are not, but are ranked as Caucasians; those of India were of the same color.

If climate gave the Western Ethiopian curly hair, why did it not curl the hair of the Eastern Ethiopian? If climate gave the negro his black skin, why did it not blacken the Ethiopian's skin? The Caucasians of Abyssinia live in the hottest region of the world, and have lived there as far back as any history can be traced. The great Sahara is inhabited only by Arabs of the Caucasian type, and no negroes have ever inhabited it. The blackest negroes and those of the strongest negro type live partly in the South Temperate Zone and in the tropics south of the equator. The white man and not the negro occupies the hottest and most desert part of the earth. Then to account for the dusky hue of the Ethiopian we must look to the white man's mixing with dark races. But we cannot believe

the two very degraded black tribes of Southern India ever miscegenated to any appreciable extent with white Cushites, but must have become extinct, not being able to maintain the severe struggle for life in close quarters with higher races. It must have been with the Dravidians that they mingled.

In Hindustan there have always been two races and two families of languages, not counting the two base tribes: the Aryan and the Dravidian-Cushite mixed. In Arabia there have always been two families of language, the Marah and the Semitic; the two people are alike called Arabs. The Dravidian-Cushite, the Marah, the Abyssinian, the Berber, and the Celt all belong to the Hamitic family of languages. Sir David Urquhart traced many words common in the Arab, the Berber, and the Scotch languages. He did not visit the Hindoos. It is the Cushite and not the Dravidian that runs through all these tongues. As the Cushite was more intelligent, the mixed language of the two people must have inclined more to his side. Besides, by no possible means now known could the Scotch language have ever taken any color from the Dravidian.

Hamitic Languages.—Of these five races mentioned, the Scotch is the only one of pure Caucasian type; the others are more or less mixed. The Scotch are among the very highest type of mankind. How do they compare in progress and politics with the others? All mixed races are like those the flood destroyed. The Galas and the Numidians are included with the Abyssinians. Gala and Gaelic of the Scotch are doubtless from a common source, but there is a vast difference

between the two peoples. "The Ethiopians (the people of Nysa) bordering on Egypt, whom Cambyses subdued when he marched against the Macrobian Ethiopians, and who dwell about the sacred city of Nysa and celebrate festivals of Bacchus—these Ethiopians and their neighbors use the same grain as the Calantian Indians, and live in subterranean dwellings." (Herodotus iii. 97, Hamilton.)

We here have evidence that these people were the descendants of Noah. Bacchus and Noah were often confounded by the ancients as one person. Bacchus, or Bar Cuch, the son of Cush and a descendant of Noah, was their chief deity and the name of their Nysa, the first syllable of which is the same root as Noah. Noah was made a fish god; and hence the root *na, nu,* or *no* is found in many words pertaining to the navy. Nautical is from the Latin *narvus.* Neptune is perhaps derived from *na* or *ne,* from Noah and thuny, a fish; hence Na-thuny, or Neptune, the fish god. The idea of the city's being sacred points to some deified ancestor.

Strabo Confirms Herodotus.—The Ethiopians of Africa and of India, then, have the same ancestry, evidenced by the language, habits, religion, and color of both being the same or near kin. How happens it that these two branches became far more degenerate than their fairer congeners, the Chaldees, the Phœnicians, and Carthaginians of ancient times and the Celts of modern times? Some lived beside the Chaldees or in the same climate, and some in the same climate with the Carthaginians, and some in a section but little warmer

than Egypt. Miscegenation with inferior races is the only acceptable reason.

"The inhabitants of the South [of India] resemble the Ethiopians in color, but their countenances and hair resemble those of other people. Their hair does not curl on account of the humidity of the atmosphere. The inhabitants of the North resemble the Egyptians [Strabo, Vol. II., page 81, Hamilton & Falconer]. All of them [the East Indians] wear long hair and long beards." The beards show that these Indians were not Mongolians or Malayans, but Caucasians with some mixture. Strabo is confirmatory of Herodotus. The people of the northern parts are like the Egyptians; those of the southern are like the Ethiopians south of Egypt. All shades of color are found in the people of India, which proves mixture, for pure races are of nearly uniform color. Strabo thought a dry atmosphere made curly hair and moist atmosphere made straight. In this belief he was mistaken. It seems that everywhere the sons of Noah settled they found people already there, and that from the time of the dispersion from Babylon down to the discovery of America and the isles of the sea. Every island capable of being inhabited was already inhabited when discovered except the Gallapagos, west of South America (Maury). *And none were ever found that belonged to the Caucasian race.* This is highly significant.

In Ancient Hindoo.—We will here give a description of an ancient Hindoo of the twenty-third dynasty (about sixteen centuries before Christ) by the eminent ethnologist, Morton: "This is yet a more striking Hin-

doo, in whom the dark skin, the black eye, delicate features, and fine facial angle are all admirably marked. The presence of the elephant assists in designating the national stock, while the straw hat sends us to the Ganges." ("Types of Mankind," page 161.)

We now sum up the history. At first a most degraded black race in Southern India; next the Calantian Indians, a straight-haired dark race resembling the Cushites south of Egypt. Whether this was a distinct race or a mongrel race produced by the Cushites who settled in Southern India, we know not; but we are satisfied that the Cushites did settle in Southern India and miscegenate with some dark race. Next came the Aryans and settled in North India and gradually pushed south and mixed with the inhabitants they found there. To-day the people of Northern India are darker than in ancient times, and those of Southern India are lighter. So the argument as to climatic influence on color in this case is reversed—that the hot climate has made the color lighter, and the mild climate of North India has darkened the complexion. Yet this very case has been used as evidence that a hot climate has produced the dark-skinned races and the negro because the Northern people of India are lighter in color than in the South. The case only shows that a gradual mongrelizing, North and South, went on for many centuries and to some extent still continues.

We quote from an article by Dr. Charles Johnston in the April number of the *Monist*, a quarterly published in Chicago, which gives a division of four races in Egypt having the identical descriptive names:

"As this teaching, O descendant of the Gotamas, goes not to any Brahman before thee but among all peoples, leadership was of the Kshatra"—that is, of the Kshatriyas, the men of the Rajanya race.

For there is much evidence to show that the difference between the Brahman and the Rajanya was not merely a difference in "caste"—that is, in social position and function—but was in fact a difference in race or in "color," as the Sanskrit word *varna,* translated "caste," really means. The evidence on this point has been set forth elsewhere at considerable length, supported by the testimony of the best authorities. It must suffice here to say that it falls naturally into two parts: first, the proof that the Rajputs of to-day are ethnically distinct from the Brahmans of pure stock, the Rajputs being a red, ruddy, or copper-colored race, while the Brahmans are white-skinned, and the two races being further distinguished by skull form, stature, and the other qualities which make for race difference. The descent of the pure-blooded Rajput of to-day from the Rajanya of two thousand years ago is unquestioned, as is the race continuity of the pure-blooded Brahman. This brings us to the second part of our evidence: the fact that the race difference between Rajanya and Brahman was recognized in India more than two thousand years ago, and that precisely the difference in color which we have described was hit on as a distinguishing character. There are, of course, besides the red Rajput and the white Brahman, two other ancient race stocks in India distinguished by color—namely, the yellow races, generally called Kolarian, such as the Santals of Bengal and the Savaras of Madras and the black Dravidian races of the south, whose languages are Tamil, Telugu, Malayalam, and the rest of the Dravidian family. The yellow races seem to have inherited from a remote time the culture of rice and silk, which is so characteristic of the yellow race in China; and the black races, the Dravidians, have remarkable skill in handicrafts, in building, in metal work, and so on, the temples of Madura and other southern cities being among the wonders of the world.

Keeping this position of the four races or "colors" in mind, we are in a position to see the absolute accuracy of the following passage from the Mahabharata, in the Shantiparvan, beginning at verse 6934:

"The color (*varna*) of the Brahman was white, that of the Kshatriyas red, that of the Vaishyas yellow, that of the Shudras black. . . . This world, having been at first created by Brahma entirely Brahmanic, became separated into color in consequence of works. Those twice-born men who were fond of sensual pleasure, fiery, irascible, prone to violence, who had forsaken their duty and were red-limbed, came into the condition of Kshatriyas.

"Those twice-born who derived their livelihood from kine, who were yellow, who subsisted by agriculture, and who neglected to practice their duties, entered into the state of Vaishyas. Those twice-born who were addicted to mischief and falsehood, who were covetous, who lived by all kinds of work, who were black and had fallen from purity, sank into the condition of Shudras."

The two words used to describe the skin color of the military race, the Kshatriyas, in this passage, *lohita* ("red") and *rakta-anga* ("red-limbed"), are admitted by the highest authorities to be actually descriptive of the skin color of the military race of Rajputs at the present day. It would seem, therefore, that we have a conclusive demonstration of the true relation of the "castes;" they are really what the Sanskrit word means, "colors," the colors of four distinct races, white, red, yellow, and black as we find them in India to-day and as they must have been when the balance of the power between the four races, which is called the Chaturvarnya, or "four-color system," was first struck in that admirably durable polity which finds its most famous expression in Manu's laws. The two fundamental principles of this polity were, first, that each race must remain distinct, of pure blood, intermarriage being heavily penalized; and, secondly, that each race should perform in the State those functions for which it was fitted by physical character and moral development. Both principles

are thoroughly sound and wise, and to their wisdom was due the long duration of the "four-color system" in India.

The black Dravidians here spoken of cannot possibly be the exceedingly degraded blacks which we have quoted as living about the time alluded to in the above quotation. They were likely the blacks with straight hair spoken of by Herodotus in the army of Xerxes.

CHAPTER VII.

The Mongolians, Malayans, and Ethiopians.

The Mongolians and other races to the east of India cannot be traced back in their origin to Noah. Their language, their manner of writing, their customs, their traditions dissociate them from the descendants of Noah and from all Caucasians. Some of their mythology very faintly resembles some accounts given by Moses, but it is so very faint that nothing can be found in the Bible. No Jews are scattered among them except so far as the Caucasians have settled. As we can find nothing connecting them with the Caucasians or sons of Noah, either in profane or sacred history, we will dismiss them without further discussion.

Ethiopians.—It is fitting to introduce next the Ethiopians above Egypt because of our already frequent allusions to them and of their resemblance to the Calantian Indians; but we must be very cautious as to whom we refer by the term Ethiopians, for nearly all Southern Asia, including Arabia and sometimes even Palestine and Phœnicia, have been called Ethiopia; and so has all the country south of Egypt where now live the Abyssinians, Nubians, and Galas; and even the negroes have been called Ethiopians. In this essay we shall limit the word to signify those Ethiopians living above Egypt, represented in modern times, to some extent, by the Nubians, Abyssinians, and Galas.

"These Ethiopians to whom Cambyses sent are the tallest and handsomest of men; they attain to 120 years,

and some even exceed that term." (Herodotus iii. 21, 22.) "They embalmed the dead, practiced circumcision, and had many other customs common with the Egyptians." Their representatives have lived in the same section, the hottest country in the world, from prehistoric times to the present. We will now give a description of them by a celebrated modern traveler, Stephens: "The Nubian, who lives in the country of the ancient Ethiopians, is interesting in his appearance and character. His figure is tall, thin, sinewy, and graceful, possessing what we would call in civilized life an uncommon degree of gentility; his face is rather dark, though far removed from African blackness; his features are long and aquiline, decidedly resembling the Roman; the expression of his face is mild, amiable, and approaching to melancholy." Homer calls these ancient people "the blameless Ethiopians." The modern description of these people need not in any way be changed to tally with those given by Homer, who lived over 3,000 years before Stephens; Herodotus, about 2,400; and Strabo, about 1,800.

Other modern travelers agree with Mr. Stephens and report in addition that they have true Caucasian features, but with lips a little thick, though not protruding or rolled outward as with the negro, and hair more curly than that of any known people, but not at all resembling the woolly hair of the negro. Their color, hair, and lips show a tinge of negro blood which was doubtless made in high antiquity, and at an early date practically ceased; for negroes never live many centuries among the Caucasian without being killed or

driven off or departing of their own accord. These Nubians profess the Christian religion, though in a degraded form, and their royal family claims descent from Solomon. Philip sent to them the story of the cross through the eunuch whom he baptized. They are often spoken of in the Bible, and are doubtless the ones alluded to in the expression, "Can the leopard change his spots, or the Ethiopian his skin?"

Ethiopians Contrasted with the Negroes.—By way of contrast we will here give Mr. Stephens's observations on the negro: "Though made in God's image (?), there was no ray of humanity. They did not move on all fours, it is true; but they sat as I had seen them in the slave market at Cairo, perfectly naked, with their long arms wound around their legs and their chins resting upon their knees, precisely as we see monkeys, baboons, and apes. And as while looking at the miserable caricature of our race I have been electrified by a transient gleam of humanity, so here I was struck with the closeness of man's approach to the inferior grade of animal existence. The strong and lusty men and women were bathing in the river, and when they came out they smeared themselves with oil and laid their shining bodies in the sun and slept like brutes."

In the very highest antiquity the true negro pictured on the monuments of Egypt and of Ethiopia, at least as far back as five thousand years ago, represents the modern negro as truly as any artist can represent him.

Ethiopian of Noachian Origin.—We must now notice that the Ethiopians were descendants of Noah, and that no evidence can be found that the negroes

were of the same origin. They had many customs in common with the Egyptians, such as circumcision, embalming the dead, and so on. Their mythology was as much like that of the Egyptians as the Roman mythology was like the Greek. Many of their names point to Noah as their origin. One tribe was named Nassamonians, which seems compounded of Noah and Ham. *Na, Nu, Ny,* and *No* are some of the root forms of Noah. Dyonysus was one of Noah's names—*Dyo* (God) and *Nysus,* or *Nusus* (Noah). *Ham,* or *Am* (which means chief, ancestor), is the root of the first syllable of Ammon, the god of the Egyptians. We have, then, Nusus Ammon, or Nassamonians, or the descendants of Noah and Ham.

We quote from George Rawlinson's "Origin of Nations," page 205: "Seba (this name must not be confounded with Sheba) seems to have been applied in ancient times to a particular portion of East African country which bore the general designation of Cush, or Ethiopia. Josephus says Saba was the ancient name of the famous Ethiopian city of Meroe and of the district above it. One of the main rivers of the region was the Asta Solas. In Scripture we find Seba and the Sabæans, or, more properly, the Sabæans were usually connected with Ethiopia proper and with Egypt. The Sabæans themselves in one passage are said to be men of stature, and Herodotus said that the Ethiopians of his day had the character of being the tallest and handsomest nation in the world. Altogether it seems best to regard the Seba of Genesis x. as denoting a special division of the Ethiopian people, probably the ruling

race, which dwelt about Meroe (Saba), the capital, and was physically superior to the rest of the nation. Seba, it will be remembered, was a son of Cush." Again from the same author, page 202: "So far as we have any means of judging, the ancient races of Northeastern Africa were all connected together. Varieties of one ethnic family seem to have peopled the whole Nile Valley. Physically the various races most certainly resembled one another. Witness the representations on the Egyptian monuments and the mummies found along the whole middle course of the river. It is not likely that in language they were different." The Ethiopians, then, are of the same origin with the Egyptians, who beyond question are Hamitic. Pliny says (Book VI., Chapter xxxv., page 97): "Juba states too that the inhabitants who dwell on the banks of the Nile from Syene as far as Meroe are not a people of Ethiopia, but Arabians, and that the city of the sun, which we have mentioned as situated not far from Memphis in our description of Egypt, was founded by Arabians." This seems to indicate that a large section of Ethiopia had been overrun by people of Arabia; but as their color and features, through mixture, by this time are too thoroughly blended to be perceptible, and as no such difference is mentioned by any ancient author except what is suggested by Juba, we are left without evidence as to whether these Arabians and Ethiopians were of like ethnic stamp. We may infer, however, as the city of the sun was founded perhaps two thousand years before the time of Juba, and that the section of Ethiopia settled by Arabians was settled

before the twilight shades of history, we may reasonably conclude that the Ethiopians of said section merely claimed Arabic origin of higher antiquity and were in no way different in ethnic appearance from their neighboring Ethiopians. They were doubtless Cushite Arabians and, if so, of course the descendants of Noah.

"A laborious study of the primitive language led him (Sir Henry Rawlinson) to the conviction that the dominant race in Babylonia at the earliest time to which the monuments reach back was Cushite. He found the primitive race to be decidedly Cushite or Ethiopian, and he was able to interpret the inscriptions chiefly by what was furnished him from published works on Galla (Abyssinian) and the Mahra (South Arabian) dialects. He noted, however, a considerable resemblance in the mode of writing which the primitive race employed and that which was established from a very remote date in Egypt. Both were historical, both to a certain extent symbolic, and both in some instances used identically the same symbols. Again, he found words in use among the primitive Babylonians and their neighbors and kinsmen, the Susianians, which seemed to be identical with ancient Egyptian or Ethiopic words." ("Origin of Nations," G. Rawlinson.) We thus find modern linguistic ethnology confirming the historical ethnology of Genesis. The former classes together the Chaldeans, Egyptians, and Southern Arabians of antiquity with those of the same localities of modern times, and makes them all of one ethnic group; while Moses classed those of antiquity together as the sons of Ham.

CHAPTER VIII.

The Egyptians.

Erroneous Opinions.—It has not been over half a century since many, even of the learned, believed the Egyptians were negroes. Brown and Priest's "Bible Defense of Slavery" ranked the Egyptians, Ethiopians, Phœnicians, Carthaginians, Canaanites, and all the progeny of Ham everywhere (even the beautiful queen of Egypt, Cleopatra, who was a Grecian) as negroes. The learned Dr. Richard Watson, author of "A Dictionary of the Bible," said: "Even from this last refuge (Ethiopia) they were compelled by the fresh influx settlers from Arabia, Egypt, and Canaan to extend their migrations still farther westward into the heart of the African Continent, where only in the woolly-headed negro the Cushite is found." The woolly-headed negro is not found in the heart of Africa, but the Arab is. The Cushite was a white race; some of them were dark, but none black. The conviction crept over the world that the Hamites were negroes.

But recent archæological investigations have demonstrated from language, deciphered from the old stone books of Egypt and of Africa from ancient sculptures and paintings, that the Hamites were all of the Caucasian race.

Marriage of the Jews and Egyptians.—Josephus states that Moses marched with an army south, con-

quered the Ethiopians, and married the king's daughter while he was in favor at Pharaoh's court. Joseph married an Egyptian, and her two sons became the heads of two tribes of Israel, half Egyptian and half Hebrew. Solomon married an Egyptian princess. Such marriages would never have taken place with negroes, who were never respected as a nation nor in any social standing, who were never anything but slaves in Egypt as long as that state existed independent. Nitocris, a queen of the sixth dynasty, was beautiful and had *rosy* cheeks.

Jews from Egypt.—"The report most credited is that the Egyptians were the ancestors of the present Jews. An Egyptian priest named Moses possessed a portion of lower Egypt. Being dissatisfied with the established institutions there, he left it and came to Judea with a large body of men who worshiped the divinity." (Strabo, Book XXI., chapter cii., pages 34, 35.) The Jews are Caucasians; and if there had been any great difference between them and the Egyptians, Strabo would not have believed his statement.

For the express purpose of removing once for all current impression of Egyptian affinity with negro races, we intercalate a relevant series of illustrations and group together various heads from "Crania Egyptiaca," indicating underneath the vocations which they usually represented (Nott & Gliddon, "Types of Mankind," 223), and also a cut of some black slaves from Sir Gardner Wilkinson's "Ancient Egyptians" (Volume I., page 417).

A CARPENTER.

A MOURNER.

A RUSTIC WRESTLER.

A MOURNER.

A FEMALE ATHLETE.

A MOURNER.

A LADY COIFFEE.

BLACK SLAVES.

Go back three-fourths of the way to the flood, and we find the Caucasian race the same then in form, feature, and color as we find them now; and we find the negroes the same in color, hair, form, and feature, and the same in development as we find them to-day in Africa. The only progress as a people they ever made was while in slavery in the United States.

Origin of the Egyptians.—Sir Gardner Wilkinson in his "Ancient Egyptians" is fully satisfied that the Egyp-

tians came from Asia. George Rawlinson locates the Ludim, Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Calushim, and Caphtorim in Africa, giving a long dissertation to the location of each of these tribes, some of them being absorbed by the Egyptians and some being subject nations or independent neighbors. All were the descendants of Mizraim, the son of Ham. Egypt did not begin with Menes, the first king of the first dynasty of Egypt, but had already long been a civilized and enlightened government. As we have noted elsewhere, our chronology must run much farther back than 6,000 years; 10,000 we think not too long; 6,000 or 7,000 since the flood is needed. Megasthenes on East Indian traditions stated that Dionysos founded the first regular monarchy in India and reckoned 6,042 years from between Dionysos and Alexander. Dionysos, as agreed by all antiquarians, was Noah. How happens it that he ruled over India, over Arabia, over Egypt, and over Ethiopia, and was mixed up in the mythology of the Greeks and Romans and other nations of antiquity? We must answer that he was a common father to them all, and after his death was deified by them. The Jews recognized Egypt as the land of Ham, and that government as Mizraim, the dual form of Mitzr, signifying perhaps the two Egypts, the upper and the lower; so it is connected with Noah, Ham, and Mizraim—three generations. If there could possibly be any doubt with regard to the claim that the Egyptians belonged to the Caucasian race and were descendants of Noah, we would write several more chapters on it.

The Berbers.—We will take a sort of review of the other African races of the Caucasian type.

"But still we have this much to say about this country: that four distinct races inhabit it, and no more, so far as we know. Two of these races are indigenous and two are not. The Libyans and Ethiopians are indigenous, inhabiting the northern and southern parts of Libya; but the Phœnicians and Greeks are foreigners." (Herodotus iv., 197.) Libya does not include Egypt. "The Andromachidæ are a class of Libyans bordering on Egypt, having long hair and Egyptian customs." (Herodotus iv., 168.) "The Maxyes and Libyans living near Lake Tritonis claim to be descendants of Troy." (Herodotus iv., 191.) Whether their claim was well founded or not, it indicates Caucasian features; for the people of Troy were a fair and handsome race and typical Caucasians. Had there been any inconsistency in this claim, Herodotus would have noticed it, as it was his custom to record claims and statements and then to give reasons for believing or disbelieving.

Origin of the Term "Moors."—"From the primitive Berbers the North of Africa seems to have derived the designation of Barbary, or Berberia, land of the Berbers. To speak correctly, the real name of the Berbers proper is Mazirgh, meaning free, dominant, or noble race. Their name in the Latin mouths was softened to Masyes (Maxyes), Masiges, or Mazici, etc., and into Grecian Mazues." (Nott & Gliddon's "Types of Mankind.") This puts us very much in mind of Mizraim, Matzr, Miter, the son of Ham, from which doubtless

we get the words "master," "mister," the god Mars, sometimes called Mavors, or Mawors, Mauretania, Mauri, Moors, etc.

Nearly all ancient patriarchal words crept into mythology, and all mean the same thing: father, chief, king, the sun, light, wisdom, god, etc.; so Maxyes signifies a noble race. I think it more probable that it signifies Mizraimites, or the descendants of Mizraim, a royal founder.

Berbers a Mixed Race.—All North Africa, including the Sahara, is peopled by a mixed race. The Berbers or Libyans, Arabs and Europeans of North Africa are all tinged with negro blood. Modern travelers differ much in their accounts of these people. From all accounts they are a little nearer the Caucasian type than the modern Nubians and Abyssinians are. They are usually classed by ethnologists with Europeans. It seems that there were people living in North Africa, as everywhere else, when the sons of Noah first migrated there, and the dusky hue of the modern Berbers is due to a miscegenation with the autochthones. Sallust, a Roman author living about the first of the Christian era, says that those who inhabited Libya in the beginning lived upon wild flesh and upon the pasturage of the earth, as cattle; that they were ruled by no customs or laws or by the command of any one; that, wandering and straying, they rested wherever night overtook them; that afterwards the Medes, Persians, and Armenians settled there, and that these uncultivated autochthones joined themselves to these. We have no account of any Caucasian people having ever lived as

did these autochthones. They must have been some other race and of a very low grade. King Hiempsal of Numidia and King Juba, son and successor of King Hiempsal, were quite literary, and wrote a history of their country which Pliny and Sallust freely quote. We must therefore have respect for their knowledge. They had access to many books not now extant. It is unquestioned that the earliest people of a tribal or national character were white people, and white people now live in the mountains south of the Barbary States, says Frank Carpenter.

JUBA I., KING OF NUMIDIA, ABOUT 50 B.C.
(From Nott and Gliddon's "Types of Mankind.")

Character of the Mauretanians or Moors.—Strabo, in giving the traits of the Mauretanians, says: "They bestow care to improve their looks by plaiting their hair, trimming their beards, by wearing gold ornaments, cleaning their teeth, and paring their nails; and you will rarely see them touching one another while walking, lest they should disturb the arrangement of their hair. They fight mostly on horseback. These tribes and the Masæsylii, next to them, and, for the most part, the Africans in general wear the same dress

and arms and resemble one another in other respects." (Strabo XXII., iii., 7.) Being expert horsemen is proof that they were not negroes, for no tribe of negroes ever took to horsemanship. They were evidently a genteel race, and could have been of no other race than the Caucasian. Strabo says that some writers say that these Mauretanians came with Hercules from India or the East. King Juba gives the same account reported by Sallust. The old stone books of Egypt give an account of tribes in Libya two thousand years or more before Christ having fair skin and blue eyes. Doubtless the fair-skinned people of the Atlas Mountains of to-day, given an account of by Frank G. Carpenter, are descendants of these.

Summary.—It seems that we have written enough to show beyond a doubt that all the peoples of North Africa in ancient times were of the Caucasian type and were descendants of Noah, that they were spoken of in Scripture, and that to-day they have Jews scattered among them. They may be somewhat darker than they were in ancient times, and their ancestors were somewhat darker than the Greeks and Romans. Whether they received this darker shade from climate, environments, or by mixture with some aboriginal race cannot be positively known. There is, however, almost indubitable evidence that the sons of Noah in their dispersion everywhere met with an inferior race already occupying the country. How happens it that from the earliest historical times the types of mankind remain permanent, while within a few generations from Noah several distinct types were differentiated—different in

language as well as in physical form? Mixture of races is the only way to account for it. The descendants of Shem, of Ham, and of Japhet that remained in the Valley of the Euphrates or settled on the coasts of the Mediterranean or in Arabia, where all of the non-Adamites had been destroyed or never lived, developed no racial distinctions, though various languages and dialects sprang up among them. They were nearly all classed as Semitic; the Phœnicians, though Hamites, are usually classed as Semites because of their language. No distinction of race can be discovered; but as the sons of Ham passed into Africa, and, meeting with a dusky people, may have taken wives from among them, but being a superior people, may have driven out the inferior beings, having received from them only a slight tinge of blood and a modification of language.

But in all our speculations we must not forget that Egypt was an empire centuries before Menes founded Memphis; that the commonly received chronology is entirely too short and in many respects unreliable. Egypt claimed a history of many thousand years' duration; China claims a history of over forty thousand years, and perhaps was an old empire when Adam was introduced upon the earth.

CHAPTER IX.

The Arabians.

The Arabians have much puzzled ethnologists as to whether they are of Hamitic or Semitic origin. The language is mostly Semitic, but the Himyarite language of Southern Arabia is Hamitic. Northern Arabia seems to have been settled by Ishmaelites, Edomites (the sons of Esau), and Midianites (the descendants of Abraham by his second wife, Kitura); Southern Arabia was settled by Sheba and Dedan, grandsons of Cush, and gave rise to the Sabeans of the Greek and Roman writers. They rose at an early day, it seems, to great power and wealth. Their settlement may have been many centuries or even millenniums before the time of the Ishmaelites; hence there was ample time for unlike languages of the two. Joktan's sons also settled in Central or Southern Arabia. They were Semites, and one of his sons was also named Sheba, or Seba.

Semites and Hamites.—We thus see that Arabia from the highest antiquity was settled by Semites and Hamites, and to this day they have two languages; but I have found no ethnic distinction noted by any traveler or author. I must insist that no distinction of race or language can be traced in any of the descendants of the sons of Noah. Such differences as are found were developed by long separation of time and distance and environment as in Arabia. The sons of Ham settled in the South, and many centuries later the sons of Abraham settled in the North—sufficient time and distance

to account for their unlike language. Besides this, the southern part seems to have been settled by both Hamites and Semites. We have no evidence that these people met with any autochthones when they first pushed south into Arabia, as was the case in India and in all parts of Africa.

Early Development and Wealth of Arabia.—Central Arabia has ever been less known than any other civilized or half civilized country on the globe. Baldwin in his "Prehistoric Nations" makes the Cushite Arabians the earliest leaders in civilization and navigation, long in advance of the Egyptians and Chaldeans. They are perhaps nearer just the same now that they were in the days of Abraham or a thousand years before his time than any other people of the Caucasian race. Strabo states (Hamilton and Falconer, iii., 207): "By the trade [in aromatics] both the Sabæans and the Gherrhæi have become the richest of all the tribes, and possess a great quantity of wrought articles in gold and silver, as couches, tripods, basins, drinking vessels, to which we must add the costly magnificence of their houses; for the doors, roofs, and walls are variegated with inlaid ivory, gold, silver, and precious stones. This is from Artemidorus."

Wealth of Arabia.—"Having never been conquered by reason of the largeness of their country, they flow in streams of gold and silver; and likewise their beds, chairs, and stools have their feet of silver; and all their household stuff is sumptuous and magnificent that is incredible. The porticos of their houses and temples, in some cases, are overlaid with gold. They have been

at wonderful cost throughout their whole buildings, adorning them in some parts with silver and gold and in others with ivory, precious stones, and other things of great value; for they have enjoyed a constant and uninterrupted peace for many ages and generations." (Book III., chapter iii., Diodorus Siculus, quoted by Baldwin.)

Agatharchides, a great geographer who lived nearly two centuries before Christ, says: "The Sabæans surpass in wealth and magnificence not only the neighboring barbarians, but all other nations whatsoever, as their distant situation protects them from foreign plunderers. Immense stores of precious metals have been accumulated among them, especially in the capital: curiously wrought gold and silver drinking vessels in great variety, couches and tripods with silver feet, an incredible profusion of costly furniture in general, porticos with large columns partly gilt and capitals ornamented with wrought silver figures, roofs and doors with gold fretwork set with precious stones; besides an extraordinary magnificence reigning in the decorations of their houses, where they use silver, gold, ivory, and the most precious stones, and all other things that men deem most valuable. These people have enjoyed their good fortune from the earliest times undisturbed." (Baldwin's "Prehistoric Nations," 101.) Pliny says: "Take them all in all, they are the richest nation in the world."

Modern Arabia But Little Known.—It is strange that there is so little history of a people who luxuriated in such fabulous wealth and splendor, but the histori-

ans of antiquity knew more of Arabia in those days than the moderns know of Arabia of the present day. Central Arabia seems to be a table-land surrounded on all sides by a lower plain more or less desert. Such a country as this is like Spain in what Henry IV. said of it: "If a large army invades it, it is starved; if a small one, it is whipped." The country is also cut off from travel, for traveling across a desert is a forbidding journey; and for the same reason the inhabitants of Central Arabia were slow to migrate. Arabia is today less known than Central Africa or frozen Siberia.

Palgrave's Travels in Arabia.—We are indebted to Mr. Palgrave, who in 1862 undertook a journey across Arabia. He had long resided in the East, and well understood the Arabic language. He expected to travel across a desert and meet only wandering Bedouins. He soon came to an elevated region of rich soil, moderately well watered and thickly inhabited and full of cities and villages. The people were intelligent, courteous, and hospitable. The Bedouins were only a degenerate branch of these settled people. He reckoned this central plain to contain about 500,000 square miles—half of the whole of Arabia and about twice the size of France. His eyes everywhere met with ruined cities of ancient splendor; and yet it contained many cities of twenty and thirty thousand inhabitants, with extensive walls, towers, and bastions, spacious pleasure grounds and beautiful gardens. Mr. Palgrave writes considerably more about the Arabians, and compliments them highly as men of intellect and aptitude, as capable of advanced civilization as the Europeans. Their lack of

communication with the world is the only cause that prevents their being among the foremost of empires.

We have given this sketch of the Sabæans, or Arabians, because they are indisputably the descendants of Noah, and as far as known they are unmixed with any other race. The Nomad Arabs that range from Arabia through Egypt, the Soudan, and the Sahara to the Atlantic coast, and have done so since the time of Abraham, may have some blood of an alien race in their veins; but even these are but little mixed, if at all, with foreign races. Anciently the Arabians were called Ethiopians. Moses married an Ethiopian woman, yet she was a daughter of Abraham. Queen Belkis was a distinguished sovereign of Southern or Cushite Arabia about the time of King Solomon, and was doubtless the Queen of Sheba that visited that monarch.

If more than four thousand years of acclimatizing in the heated sands of Arabia and Sahara have not thinned the beard, crisped the hair, and darkened the skin of the sons of Joktan more than it would the skin of a European in ten years, we must look elsewhere for the cause of these characteristics in the negroes who have inhabited not the hottest parts of Africa, but the temperate and subtropical. Those who still believe the once prevalent doctrine that the sons of Ham were made negroes and slaves by a curse from Noah will have a hard time proving that these Himyarites, who were the sons of Cush, and the Canaanites were negroes.

As there is no dispute as to the Adamic origin of the Europeans, we will say nothing with regard to it.

AN AUSTRALIAN COOKING A SNAKE.

(From Wood's "Uncivilized Races of the World.")

CHAPTER X.

Races That Cannot Be Traced to Noah.

We have now treated of all the human descendants of Noah and shown that they were Caucasian or mixed, and that all the mixed have degenerated.

The Chinese, the Australians, the Malayans, the Indians of America, the negroes of Africa, and the islanders of the sea cannot be traced by history, language, monuments, mythology, ethnic type, or tradition back to Noah. Neither can it be shown that any race has in the slightest changed its ethnic type from prehistoric times to the present except by the crossing of different races. All the Caucasian nationalities and all people with whom they have mixed can be traced by several different tracks back to Noah.

Every people advances to some extent along the same line to civilization, and for this reason coincidences of customs are likely to occur; but enough of these will never occur to attract attention. For instance, any tribe might institute sun or fire worship without having been taught it. Canon George Rawlinson, brother of Sir Henry Rawlinson, has given a very learned account of the tribes and nations and their settlements of the sons of Noah, and in no instance has he pointed out any but those of the Caucasian race. We have quoted largely from him, especially in treating of those races thought by some to be the progenitors of the negroes or of the Mongolians. We refer

the reader to his "Origin of Nations" to prove more fully than I have done in these pages that all the sons of Noah settled only the countries where we now find Caucasian people; yet Canon Rawlinson believed in the unity of the human race, but failed to note in his learned work that he had left out all races in his enumeration except his own. Max Müller, the distinguished linguist, makes the languages of all Caucasian people closely kin, and leaves out of the category all others as not being able to trace any kinship. It is a little singular that the kinship of these languages should be limited to the white race and to the descendants of Noah.

The Effect of Civilization on the Lower Races.—It seems that the effect of civilization on some of the lower races is to improve and destroy, and on some to have no effect, as on some of the African tribes. The natives of Australia and of New Zealand are going like the North American Indians. Those of Tasmania are already about gone. Missionaries have for over a century and more been carrying the gospel to the islands of the Pacific. In many cases they succeeded in stopping cannibalism and in introducing improvements and in establishing to some extent the Christian religion. But wherever the white man has carried the Bible the devil has sent the bottle.

The history of all the Pacific islanders is that they are going like the Indian—melting away. The causes of this are beyond our ken. Whether these races were already on the down grade, or whether civilization had

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TATTOOED CHIEF AND HIS WIFE, NEW ZEALAND.

(From Wood's "Uncivilized Races of the World.")

something to do with them, I know not. There may be some exceptions to the rule; but if so, I am not informed of them. The history of the Sandwich Islanders is the history of all the Pacific islanders. It is appropriate here to quote Bishop Hoss's letter recently published in the *Commercial Appeal,* of Memphis, on the history of the Sandwich Islands:

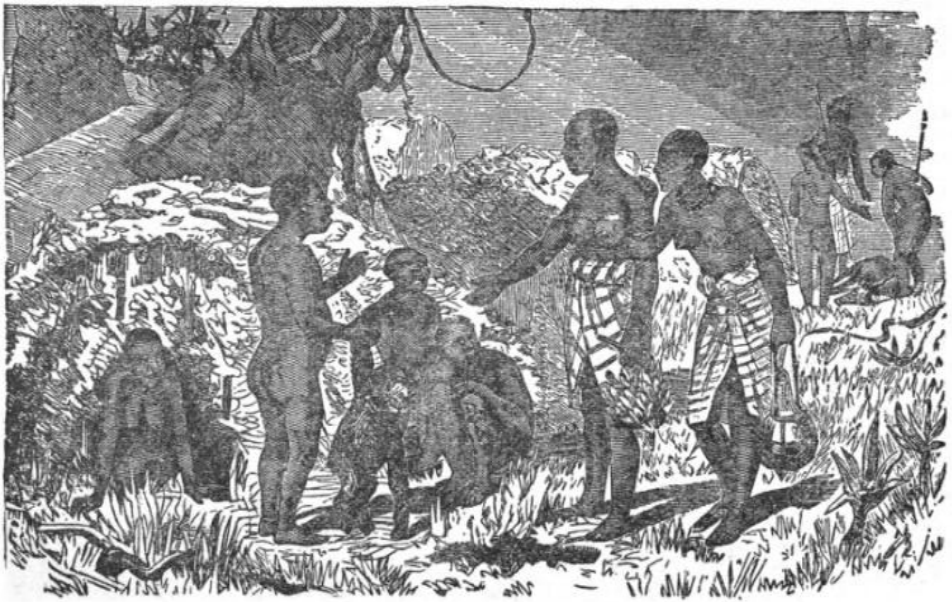
The population which in the days of Captain Cook was estimated at 250,000, dwindled rapidly till 1878, when it was less than 60,000. The white men who had become landed proprietors, with the aid of the government, began the policy of bringing in immigrant laborers; first Portuguese, and after that Chinese, Japanese, Koreans, Russians, and negroes. The present population is in the neighborhood of 160,000, of whom fifty-eight per cent are Orientals, twenty-two per cent Hawaiians of pure or mixed blood, and the other twenty per cent are white men of different nationalities.

It is evident from these figures that the natives are going. Kindly, genial, with many good qualities, they lack the stamina necessary to make them competitors of stronger peoples. Strong drink, of which they are passionately fond, and the things that accompany it have been their chief bane. Noble efforts are being made in many directions for their protection, and it may be possible to arrest their decay for some decades; but it seems certain that they are on their way to extinction. The newer generation, particularly those of mixed blood, are by no means so Christian in their disposition as their fathers of fifty years ago were. In those days they thronged the churches. Now their faces are set in other directions. The story is a pathetic, not to say tragic, one. Yet it is just what has happened in many cases and in many parts of the world.

The Obongos, or Pygmies.—Herodotus tells us in Book II., section xxxii., that some Nasamonians who

lived along the Syrtes in North Africa, five in number and of noble families, undertook to explore the desert. They traveled southwest. "When they had traveled over much sandy ground, during a journey of many days, they at length saw some trees growing in a plain, and they approached and began to gather the fruit that grew on these; and while they were gathering, some diminutive men, less than men of middle stature, came up and, having seized them, carried them away; and the Nasamonians did not at all understand their language, nor those who carried them off the language of the Nasamonians. However, they conducted them through vast morasses; and when they had passed through these, they came to a city in which all the inhabitants were of the same size as their conductors and black in color; and by the city flowed a great river running from west to east, and crocodiles were seen in it." The river was unquestionably the Niger, and the people the Obongos, noticed in recent years by Dr. Chailu, Stanley, and others. The Nasamonians finally returned safe.

The resemblance of these Obongos and the Bosjesmen of South Africa is really wonderful. Like them, the Obongos are short, not ill-shaped, much lighter in hue than their neighbors, and have short hair growing in tufts. Their color is a pale yellow-brown; their foreheads are narrow, and their cheek bones high; the average height is about four feet seven inches. The men are remarkable for having their breasts and legs covered with hair, which grows in tufts, like that of their head; their legs are short in proportion to their



OBONGO MARKET.

(From Wood's "Uncivilized Races of the World.")

bodies. Their dress, when they have any (which is rarely the case), consists of the worn-out clothes of the Ashangos. Their villages are rarely over a dozen huts, made of leafy boughs stuck in the ground, which they abandon as soon as these huts become alive with vermin. They never marry outside of their own tribe, which consists of only a few families; brothers and sisters often marry. They do not cultivate the ground, but depend on trapping for wild animals, on nuts, berries, and roots, and on catching lizards. They are about as low in morals, intelligence, and physical development as any beings in the world. Can it be possible that they have the same ancestral origin with the Europeans? If they have been where they are for three thousand years without any change, we must discard them from Adam's progeny.

The Bosjesmen.—The Bosjesmen, or the Bushmen, as they are usually called, are a good match for the Obongos. They are just a little longer, a little more apelike and cunning. The peculiar form of their countenance, the high cheek bones, the little, contracted eyes, and the narrow chin all resemble the Hottentots. The color of their skin is not black, but yellow—paler than that of the Hottentots. Their language is very meager, and changes so rapidly that neighboring tribes of them often fail to understand one another. Some travelers have asserted that these people have no personal names, but this is doubted. They differ in size from the Hottentots, being so small as to deserve the name of pygmies for their tribe. The mouth and chin of a Bushman extends far in front of his brow. He appears to

be below the halfway distance from the European to the anthropoid ape. Haeckel, of Jena, the great German biologist, places him much nearer the ape than to the European.

All attempts to teach him or civilize him or in any

BOSJESMAN WOMAN AND CHILD.
(From Wood's "Uncivilized Races of the World.")

way to improve him have failed. Other savages do learn some things from the white man, especially the use of firearms; but the Bushman learns not even the use of these.

Degeneracy of the Low-Grade Tribes.—The Bosjes-

men, Obongos, and some others have no language to express eternity, immortality, God, spirit, or a life beyond the grave. These people have no customs in common with any civilized or half-civilized race in the world. No traces of a lost civilization can be found among them. If they ever had a moral conscience, it is now undiscernible. If they ever had any conception of a God or spirit or of life beyond the grave, they have lost the language by which to express it, and they have lost the understanding to grasp such ideas when explained to them. If they ever kept the command to honor their father and mother, it is only while their infancy needs the care of them; for they abandon their parents to starvation or to the beasts of the forests as soon as their parents' enfeebling age asks for help.

There is no command in the decalogue which they regard or can be made to comprehend. Instruction and moralizing to them is as ineffectual as teaching monkeys to draw portraits. If they are descendants of Noah, thus changed in four thousand years, Darwin may refer to them as fine examples in evidence of his theory of species, and Spencer in his principles of evoultion. Haeckel, of Jena, does use them as a case of evolution from apes as a less stretch than the evolution of the white man from them. If his statement is not correct, it is at least quite puzzling to know how to deny it.

But there are higher types whose origin cannot be traced to Noah or to any Caucasian source by literature, customs, language, tradition, resemblance, mythology, or even superstition. Unfortunately, all the civ-

ilized tribes and nations of negroes, if any ever existed, have disappeared without having left us a trace of them. The highest type of negro development yet known to the world was the slaves of the South before 1860. As a race they have degenerated more since then than they developed in one hundred years previous to that time.

The world will not let nature have her way. The only place the negro ever found in which he unwillingly suffered development was one not of his own choosing, but one which New England thrift forced upon him in the plantations of the South. He had been groveling in ignorance for six thousand years; had at last found his place; was happy, cheerful; was learning and greatly developing in both physical and mental power, for no comparison is to be instituted between the African negroes and the slaves that were set free, or even those now among us, for the latter are far stronger, more active, more industrious, more thoughtful, careful, and smarter than any of the negro tribes in Africa, whom we must believe to be in as high a state of culture now as they ever were. We cannot escape the conclusion of Baldwin in his "Prehistoric Nations" that no civilized people has ever relapsed into barbarians without retaining some traces of their more enlightened condition. Wherever civilization once existed, there the footprints of it remain to-day; but no such tracks have yet been found among any of the negro tribes.

Awful have been the mistakes of some of the world's political philanthropists.

CHAPTER XI.

Modern Africa.

We have already treated of the Obongos and the Bosjesmen. Our purpose in further alluding to the negro tribes is to show that the negro is not a degenerate white man, and that the white man is not an evolution of the negro.

In this we must mix up a little evolution with history. One of the very first marks of degeneracy in animals or plants is the variation of color. The color of the true or ruling type is generally permanent, as the color of wild turkeys is uniform, but of degenerate domestic breeds is variable. This subject in another work on biology and evolution will be treated of in full. The domestic turkey is evidently degenerate when compared with the wild species. It is less hardy, more clumsy, can scarcely fly, is not able to run so fast or so long, and is less able to take care of itself.

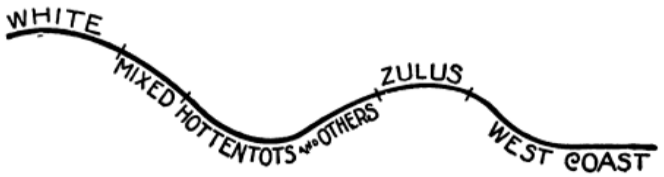
Now we will take the highest type of the negro as the true type. Most writers take the lowest type from the West Coast as typical. The Zulu, the Kaffir, and some neighboring tribes on the Southeast Coast, just northeast of Cape Colony, are placed by all travelers and writers as the finest race of negroes in Africa.

The Negroes between the Caucasian and the Zulu and Those Lower in Grade than the Zulu.—If the white man is an evolution of the Zulus, we would expect to find all the varieties between them and the

white man of a higher type, increasing in intelligence and elevation the more nearly they approach the Caucasian; but we find the reverse to be the case. If the negro has degenerated from the white man to what he is now, we must expect a regular grade downward, and so we do, for those most resembling the Caucasian and those of a still less Caucasian type on down to the Zulu. But the Zulu, less in Caucasian features every way, is still a higher type of manhood than those more like his white brother—better formed and more sensible. We refer the reader to the diagram. The Damaras and other tribes, it will be observed, are lower than the Zulu and yet seemingly nearer kin to the white.

If the Damara, Ovambo, and others are degenerate Zulus, it is singular that as they gain a more Caucasian appearance they descend lower in the scale of humanity. They have fairer features, smaller hands and feet, and are much lighter in color. As before said, a loss of color is one of the first signs of degeneracy. The Hottentot in many respects approaches nearer the white man in color and delicateness of features than any of the other tribes; and yet he is the lowest of all in grade if we expect the Obongos and the Bosjesmen, who are even of a lighter color than the Hottentot. It seems, then, that the nearer the negro gets like the white man, the more degenerate he is. We must conclude, then, that the white man is no evolution of the black man, nor the black a degeneracy of the white man. The diagram takes the Zulus as the highest type, and shows how they degenerate in two directions, one toward the white race and one in the opposite direction.

The latter are coarser-featured, uglier, blacker, and below the Zulus in every respect, and these are the ones from which the American slaves mostly come.



In evidence of our position with regard to the types corresponding to this diagram, we will describe many of the tribes of Africa, skipping over those where no description of their personal appearance is given; but we will first give the specific characteristics and distinction of the negro. We will take Windwood Read's delineation of the personal appearance of the West Coast negro.

READ'S DESCRIPTION OF THE WEST COAST NEGRO, FROM WHICH THE NEGROES IN THE SOUTH MOSTLY CAME.

His skin is very black, excepting the palms of the hands and the soles of the feet, which are of a dirty yellow. In them the coloring matter has been removed by friction. It can, however, be always distinguished in the deep lines of the hands. It appears to be most abundant on the knuckles, on the knee, and on the elbow joints.

The skin is very thick, especially on the palms of the hands and the soles of the feet. Touch them, and they feel like wood. A negro will take up a live coal in his hands and light his pipe from it without feeling the pain; but with the exception of these parts, the skin of the negro is peculiarly smooth. It can only be compared to fine black velvet.

The hair of the typical negro is short and crisp and closely resembles wool.

The forehead is low and compressed, the nose is flat; the lips thick and brutal; the mouth, projecting, presents the appearance of a muzzle. As in the lower animals, the brain retreats to the back of the head, and the organ of gluttony becomes the character of the face.

The heel is flat and long; the ankle is only raised one and one-third to one and one-half inches above the ground. The toes are small, and, as in the ape, the great toe is separated from the others by a wide space. The foot is frequently used by the negro as a hand. The natives of equatorial Africa do not climb the trunks of trees as we do, by swarming, but by clasping them with their feet. (That is the way the negroes in the South climb, if the tree is not too large.) The natives of Gambia, when fishing, hold their lines between the great toe and the next. When a Kru-man is sewing anything, he holds his work between his toes; and the Wolof will often steal articles with their feet.

When a child is born, it has a black ring around the virile member, a reddish mark on the nail, and one in the corner of the eye. These are also the last marks by which the descendants of a negro can be distinguished.

The negro seldom has any hair on his face. It is never abundant. And he rarely has a great number of children. There is also a peculiarity in the negro's voice by which he can be distinguished. It is not unlike that of a eunuch.

The stature of the negro is stunted, the knees are bent, the calves weak, the upper part of the thigh is thin, the head large and sunk between the shoulders, and the whole form angular and badly shaped.

The skull is extremely thick. If a negro wishes to break a thick stick, he does not break it across his knee as we do, but across his head. The power of the skull in resisting blows is marvelous. When I was in Senegal I saw a most remarkable case at the Hospital St. Louis. A Wolof soldier

MEMBERS OF THE SUPREME COURT OF LIBERIA.

in the French service had been shot at from a distance of fifteen yards. The ball struck the *os frontis* and had flattened against it as if it had been a stone wall. I saw the man a fortnight afterwards, and he was convalescent. Having compared the flattened bullet with the wound, I am able to vouch for the truth of this incident.

Besides these external differences, including a peculiar odor by which the negro is said to be separated from other races, it has been discovered by Pruner-Bey, Gratiotlet, Waitz, and other celebrated anatomists that there exists internal differences which are equally significant; that the blood and the bile are different from that of Europeans; that the skeleton is heavier; the bones larger, whiter, and thicker; that the growth of the brain in the negro, as in the ape, is sooner arrested than in those of our race; that its convolutions are less numerous and more massive; that its gray substance is darker; that the brain itself has a smoky tint; and that the *pia mater* contains brown spots which are never found in the brain of the European.

Therefore, in the muzzlelike extension of the jaws, in the manual application of the foot, and in the early cessation of the brain growth the negro, speaking physically, approaches the ape. In his flattened nose, elongated cranium, simplicity of cerebral convolution, rounded larynx, and less strongly marked curves of the vertebral column the negro approaches the child; for all these features are found in the fœtus or child of the Aryan race in its different periods of development. And in the curvature of his arteries, in the flatness of his cornea, in the feebleness of his muscles, in his general lack of enthusiasm and love of repose, the negro presents the characteristics of old age.

Thus it has been proved by measurements, by microscopes, by analysis that the typical negro is something between a child, a dotard, and a beast. I cannot struggle against the sacred facts of science, I cannot venture to dispute the degradation of the negro; but I contend that it is only degrada-

tion, that it is the result of disease, that it is not the characteristic of the African Continent, and that it is confined to a small geographical area.

Although in the tenth chapter of Genesis the negro is not recognized as a distinct race—the descendants of Shem, Ham, and Japheth, representing the Mongolians, Ethiopians, and Caucasians—yet we know the Egyptians were acquainted with the negro at a very early period. Together with ivory, skins, and gold they formed the tribute which Egypt received from Ethiopia. The type is plainly recorded on their old stone books as early as the twentieth dynasty, 1,300 years B.C. And those who glance through the works of Rossellini, Caylus, and Wilkinson may see faithful pictures of negroes dancing, clapping their hands, and beating their drums, precisely as may be seen in Africa at the present day. ("Savage Africa." Windwood. Read page 397.)

The negroes of the south of the United States have greatly improved upon those of Africa. This is evidence that the Zulu is the true type, for it is easy to restore any species to its normal type.

Mr. Read continues his dissertation on the negro, and endeavors to show a gradual degradation from the dark-skinned Nubians of the Caucasian race to the blackest and coarsest featured tribes of the West Coast; that in the elevated regions the Africans are of a lighter color and have features less remote from the Europeans; that as you approach the lowlands and marshy districts the negroes are coarser and blacker.

The Negroes Are Degenerate the More They Resemble the Caucasians.—In answer to this we refer to the study of the diagram on page 93. On this we notice that the Zulus are the finest of the negro race, that they become more degenerate as they be-

come more like the Europeans, and that in the opposite directions they become more degenerate as they become less like the Europeans. We take the Zulus, then, to be the normal negro type. Now, if they are degenerate Europeans or Nubians, there would be a gradual descent in type; and the tribes resembling the Nubians more than the Zulus do would be of a higher type. But the very reverse is true. These lighter-colored tribes, then, with smaller hands and feet and more delicate features, are degenerate from the Zulus, which we will attempt to show by a description of a few of them.

The Zulus.—The Zulus, or Kaffirs, "are dark, but not so black as the negroes of the West. Their hair is crisp, short, and curled, but not so woolly as that of the negro (of the West Coast) ; their lips, though large when compared with those of the Europeans, are small when compared with those of the negro. The form is finely modeled, the stature tall, the limbs straight, the forehead high, the expression intelligent, and altogether this group of mankind affords as fine examples of the human form as can be found anywhere on earth." These negroes seem to be of a less variable type than the other tribes. We see this description common in the south of the United States, although they were brought mostly from the West Coast. With good treatment it is easy to develop any degenerate species to its true type, but it is a slow process to develop a species above its typical status. The Tonga, the Bechuana, the Ovambo, the Namaqua, and some others are classified with the Zulus.

UNMARRIED KAFFIR GIRLS.

(From Wood's "Uncivilized Races of the World.")

The Bechuanas.—The Bechuana's character is frank and sociable, which, however, does not arise from benevolent disposition. They are exceedingly vindictive and revengeful, but easily propitiated with gifts. From the king to the slave theft is a peculiar vice. The women are tenacious of their toilet, appearing to prefer the garb of Mother Eve. They are masculine, far from prepossessing, are short, stout, and clumsy." (Anderson, page 450.) "They are singularly accomplished thieves. They have little regard for human life, especially for that of woman. A husband may kill his wife if he likes without any particular notice being taken of it."

The Bechuanas, according to the missionaries, have no notion of a superior being. "I have often wished," says Mr. Moffat, "that I could find something by which I could lay hold on the minds of the natives: an altar to the unknown god, the faith of their ancestors, immortality, or any religious association. But nothing of the kind ever floated through their minds. They look upon the sun with the eye of an ox." (Andersen, page 339.) And these are some of the fine Zulu race.

The Ovambos.—"The hair of both men and women is short, crisp, and woolly. The Ovambos, so far as came under my observation, were strictly honest. There is no pauperism in the country, and the aged and crippled are attended to. The morality of the Ovambo is very low; there is no trace among them of any religious principles whatever. They are a beardless tribe." (Andersen, page 194.) Wood classifies these as a branch of the Zulus.

ZULU CHIEF IN ORDINARY DRESS.

(From Wood's "Uncivilized Races of the World.")

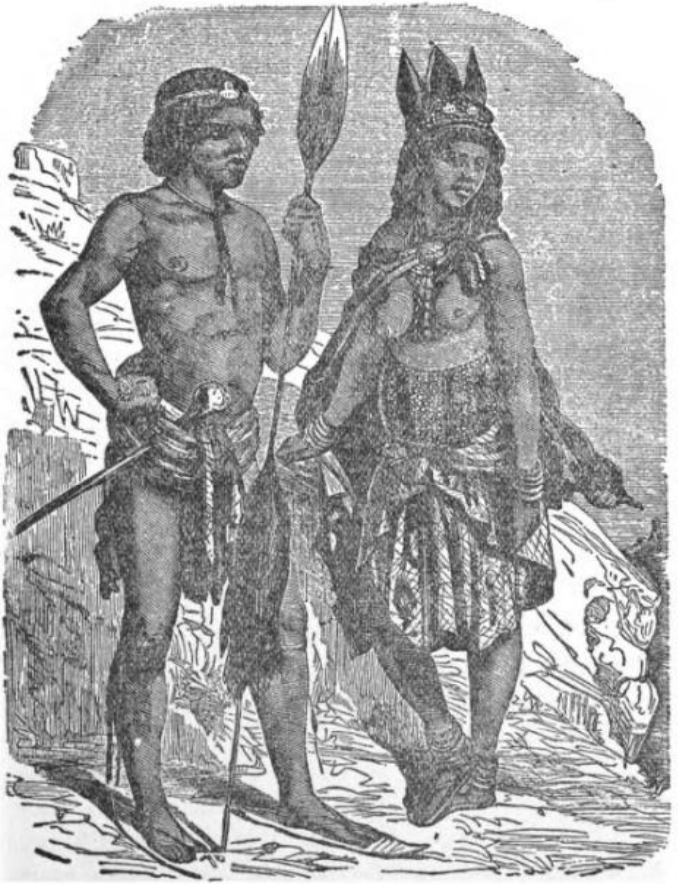
The Makololos.—"The true Makololos are a fine race of men, and are lighter in color than the surrounding tribes, being of a rich, warm brown rather than black. The general character of the people seems to be a high one, and in many respects will compare favorably with the Ovambos. The Makololo ladies have small, delicate hands and feet; their foreheads are well shaped and of good size; the nose is not disagreeably flat, though the alæ are full; the mouth, chin, teeth, and general form are beautiful and, contrasted with the west coast negro, are quite ladylike." Livingstone states that they were the most intelligent tribe he had met with. "Polygamy is general, and children are few." "Brave they are;" yet when Dr. Livingstone passed through their land in 1861 he saw symptoms of decay.

Skeleter, their chief, was fully aware that the Makololos would soon all be gone if they remained in the low, marshy lands where they then were; and his people all agreed with him, and all greatly preferred the highlands whence they came, yet he could not induce them to go back. "They were afraid of the Matabeles, lest they should come and rob them of their much-loved cattle." "Sebituane, with all his veterans, had not been able to withstand that tribe; and how could they be resisted now that most of their brave warriors were dead? The young men would break and run away the moment they saw the terrible Matabeles." Lighter in color, with more refined features and more intelligence, yet from their small birth rate, large death rate, and

cowardice in the face of the Matabeles they are inferior to the Bechuanas.

The Damaras.—"The Damaras, speaking generally, are an exceedingly fine race of men. Indeed, it is by no means unusual to see an individual six feet and more in height and symmetrically proportioned withal. Their features are good and regular, and many might serve as perfect models of the human figure. Their air and carriage are graceful and expressive. Though their outward appearance denotes great strength, they can by no means compare in this respect with moderately strong Europeans. Their color is dark, though not black, but is quite variable in this respect. The women are often of the most delicate and symmetrical shape, with full and rounded forms and very small hands and feet. Nevertheless, in more advanced age many of them become the most hideous of human beings." (Andersen.)

"The bodily constitution of the Damara is of the most extraordinary character. Pain to them seems almost nonexistent, and an injury which would be fatal to a more nervously constituted European has but little effect on them. The reader may remember the insensibility to pain manifested by the Hottentots, but the Damaras exceed them in this particular. Yet, although so indifferent to external injuries, they are singularly sensitive to illness, and are at once prostrated by the slightest indisposition." (Wood.) It is further stated that, while capable of putting forth a commendable degree of strength, they are capable of neither hardships nor of long-continued exertion. All



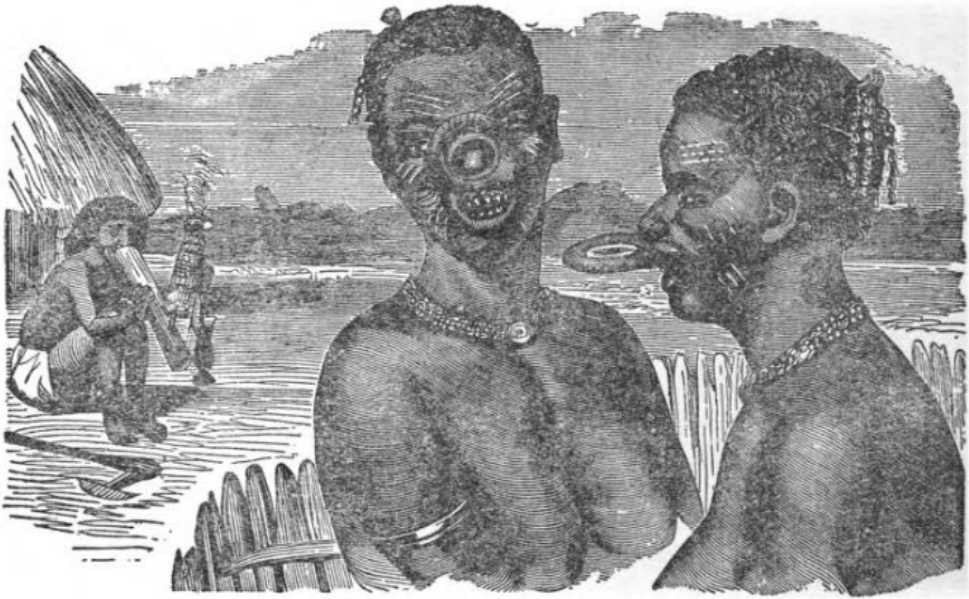
DAMARA WARRIOR AND WIFE.

(From Wood's "Uncivilized Races of the World.")

travelers seem to rank them as most consummate liars. The missionaries have turned away from them in disgust. "The Damara does not seem to be possessed of a high order of intellect, and he completely fails when it comes to arithmetic."

Degeneracy of the Damaras.—It appears from these quotations that the Damaras are a more European-looking race than the Zulus or any that we have so far mentioned. His graceful form, delicate hands and feet, and a complexion lighter than any of them are evidences of it. His less bravery, less hardihood, greater sensitiveness to disease, and a want of sensitiveness to pain, his weakness in proportion to size, and his rapid progress to extinction are evidences indubitable of his being more degenerate than they by at least as much as his resemblance to the Caucasian is greater.

The Wagogos.—"The Wagogos are a wild set of people, as might be expected from the country in which they live. Their color is reddish brown, with a tinge of black; and when the skin happens to be clean, it is said to look like a very ripe plum. They have scanty dresses, wearing little except a cloth around the waist. They are not a warlike people, but, like others, are not remarkable for courage, but always go armed. They are not a pleasant people, being avaricious, inquisitive, and intrusive and ingrained liars. They seize every opportunity of fleecing travelers who come into their territory." (Speke.) They are lighter in color, more Caucasianlike than the Zulus, and more degenerate in proportion.



MANGANJA TRIBE—PELELE LIP RING.

When the girl laughs, the lip flies up and the end of the nose appears through the hole in the ring.
(From Wood's "Uncivilized Races of the World.")

The Neam Nams.—"Just over the equator and in the Nile district is a very remarkable tribe called the Neam Nams. They are a fierce and warlike tribe and aggressive toward all surrounding tribes, making excursions into their territory and carrying off their children into slavery, and consequently are held in the utmost dread.

"When Mr. Petherick passed through their country, all his posters deserted him and ran away upon coming in sight of the first village, his interpreter alone being secured. As they neared the village, the menacing sound of alarm drums was heard, and out came the Neam Nams in full battle array, their lances in their right hands and their shields covering their bodies. They drew up in line and seemed disposed to dispute the passage; but as they marched quietly and unceremoniously onward, they opened their ranks and allowed them to pass into the village, from which the women and the children had already been removed. They then seated themselves under the shade of a large sycamore tree, deposited their baggage, and seated themselves in a circle around it, keeping on all sides a front toward the armed natives, who now began to come nearer than was agreeable, some actually seating themselves on the travelers' feet. They were all very merry and jocose, pointing toward their visitors continually and then bursting into shouts of laughter. There was evidently some joke that tickled them, and by means of the interpreter it was soon discovered.

"The fact was, the Neam Nams were cannibals and meant to eat the strangers who had so foolishly trusted themselves into their country without spear or sword or

shield; but they did not like to kill them before their chief arrived. When this pleasant joke was explained, the astonished visitors were nearly as much amused as the Neam Nams, knowing well their weapons were sufficient to drive off ten times their number.

"Presently there arrived an old, gray-haired man, who showed by his sagacity that he was certainly worthy of the post he occupied. After a colloquy with the interpreter, he turned to his people, and this extraordinary conversion took place: 'Neam Nam, do not insult these strange men. Do you know whence they came?' 'No. But we will feast on them,' was the rejoinder. Then the old man, holding up his spear, commanded silence and proceeded thus: 'Do you know of any tribe that would dare approach our village in such small numbers as they have done?' 'No!' was again vociferated. 'Very well. You know not whence they came; neither do I, who am greatly your senior, and whose voice you ought to respect. Their country must indeed be distant, and to traverse the many tribes between their country and ours must indeed be proof of their valor. Look at the things they hold in their hands; they have neither spears, nor clubs, nor bows and arrows, but inexplicable bits of iron mounted on wood. Neither have they shields to defend their bodies against our weapons. Therefore to have traveled thus far their means of resistance must be puzzling to us and far superior to the arms of any tribe or even of those of our own. Therefore, Neam Nam, I, who have led you to many a fight and whose counsels you have often followed, say: Shed not your blood in vain,

nor bring disgrace upon your fathers, who have never been vanquished. Touch them not, but prove yourselves worthy of the friendship of such a handful of brave men; and do yourselves honor by entertaining them rather than degrade them by a continuance of your insults.'

"It is impossible not to admire the penetration of this chief, who was wise enough to deduce the strength of his visitors from their apparent weakness, and to fear them for the very reasons that caused his more ignorant people to despise them. They took his advice, and were soon convinced and frightened by the shooting of a vulture and afterwards by the shooting of an elephant, which rendered them completely pacific."

"The appearance of the Neam Nam tribe is very striking. They are not quite black, but have a brown-and-olive tint of skin. The men are better clad than is usually the case in Central Africa, and wear a home-made cloth woven from bark fibers."

It is evident that the Neam Nams are nearly as dark as the Zulus and Kaffirs, but they are not black, like the West Coast negroes. The race is strong and powerful, with mind vigorous and active. They are certainly in advance of all tribes lighter in color and more Europeanlike in physical features than they, in both mind and body and in general improvement. They are very near the standard of the highest negro development.

The Hottentots.—"Neither in color nor in general aspect do the Hottentots resemble the dark races around them. Their complexion is sallow and much like that of a very dark person suffering from jaundice.

Indeed, the complexion of the Hottentot much resembles that of the Chinese."

In shape the Hottentots alter strangely according to

HOTTENTOT GIRL—OLD AT FORTY.

(From Wood's "Uncivilized Races of the World.")

age. When children they are not at all agreeable objects; if tolerably well fed, they lose this strange shape when they approach the period of youth; and as young men and girls they are almost of perfect form, though their faces are not entitled to as much praise. But they do not retain this beauty of form for any long period, some few years generally comprehending its beginning

and end. "In five or six years after their arrival at womanhod," writes Burchell, "the fresh plumpness of youth has already given way to the wrinkles of age; and unless viewed then with the eye of commiseration and philanthropy, we would be inclined to pronounce them the most disgusting of human beings." "The existence of this light-colored race in such a locality affords good proof that complexion is not entirely influenced by the climate. These and other pale-skinned tribes live in a country close to the tropics; while the Eskimos, who live amid eternal ice, are often so dark that they might almost be mistaken for negroes. A Hottentot has a constitutional inability to count time. A traveler can never discover a Hottentot's age, partly because he has not the least notion of his age himself and partly because he looks as old at twenty-five as at sixty-five. Unlike the Kaffirs, who are the most superstitious of mankind, the Hottentots are entirely free from any superstition inasmuch as they have not the least conception of any religious sentiment whatever. The world forms the limit of all their ideas; and they seem, so far as is known, to be equally ignorant of a Creator and of the immortality of the soul." (Wood.)

Premature old age, their unwarlike disposition, their inability to reckon time, their degradation in religion (sunken too low in this respect even to be superstitious)—these, taken in connection with their handsome form and good looks at maturity and their early degeneracy into most repulsive faces and general appearance, furnish indubitable evidence that they are greatly degenerated from what they once were. The

Kaffirs seem to be on rising ground, if we are to judge either way. If the Kaffirs or Zulus are the typical negro race and are at the highest development they have ever attained, and the Hottentots are degenerate and in their prime resemble Caucasians much more than the Kaffirs do, we cannot believe the Hottentots are a people on the down grade from white men to typical negroes, as they are already far below the Zulu negroes.

No Connecting Links between the White Man and the Negro.—These light-colored and more delicately formed negroes scattered over Africa, being in grades far below the Zulu or Kaffir just in proportion as they resemble the Europeans more than the Kaffirs do, cannot, as some ethnologists think, be considered connecting links between the white man and the Kaffir; for the Kaffir is really between the white man and these light-colored tribes.

We have said sufficient, I think, to effectually sustain the statement that there are no connecting links between the Caucasian and the negro except mixed races. The negro becomes degenerate as he becomes more like the white man. If the latter were the ancestry of the negro, he would improve in proportion as he returned to his ancient normal type. All negro tribes are higher in the scale of humanity in proportion as they more nearly resemble the Zulus or Kaffirs, and are lower in the scale in proportion as they less resemble these. These facts establish the Zulu as the true negro type. Many more tribes might be described, proving our contention in every instance fully as well as those do which have been treated of.

DAHOMAN AMAZONS.

(From Wood's "Uncivilized Races of the World.")

CHAPTER XII.

The West Coast Africans.

We will now notice the West Coast Africans, a class of negroes below the Kaffirs, but not altogether as degenerate as some of the lighter-colored tribes. Many writers say that they are the only true negroes.

The Dahomans.—The Dahomans by their contact with civilization have only improved their means of cruelty without elevating their moral powers. They are considered the best type of the West Coast negro. They are like all beings that are degraded mentally more than physically. Their form will pass well enough, but their features are horrid, and their women are worse-looking than their men. Among them their amazons, or female soldiers, constitute their best troops. They fight better than the men, and with the most reckless bravery. They are cruel in the extreme, and are the most indifferent of all human beings to human sufferings and human life.

The government is most despotic and cruel, sanctioned and demanded by the people. Several hundred human beings are sacrificed by them every year, mostly, however, criminals and prisoners of war. They are most inveterate liars and thieves; are overbearing, irreverent, and tyrannical. They were once a powerful people, but are now fast approaching decay.

The Dahoman is large, broad-shouldered, coarse, and heavy-featured—quite black, with the part of the

face below the eyes projecting much farther front than the brow. This is called the prognathous development. They are large and strong and capable of endurance. They are but little sensitive to pain; and if they have manifested any conscience or remorse, it has not yet been discovered.

We have summed up in our language this general description of the Dahomans, which suits also all the West Coast African negroes in general, gathered from various authors. We have given the names of those quoted from in but few cases, and often condensed the author quoted, using our own words, but preserving the thought.

If any one thinks that the degraded forms of Dahomans, Hottentots, Bosjesmen, or Obongos are degenerate white men, let him think it; if any think that such as these are his ancestors, let him enjoy his opinion. The difference between the evolutionist and the special creationist is that the former believes the white man was evolved from the lowest grades of men, and these from anthropoid apes; while the latter believes Adam and Eve were a special creation, and that the negroes and other low-grade races are degenerate Adamites. I think I have said enough to prove that the negroes and some others are not degenerate Adamites.

CHAPTER XIII.

According to the Doctrine of Evolution, There Is a Plurality of the Human Species.

Evolutionists maintain that the race of men was evolved from some species of apes very much like the anthropoid apes still living—that these were evolved from some lower-grade animal, and these from other still lower, and so on. Grant for argument's sake that such is the origin of man. According to the best thought on the subject, it would require from fifty to a hundred thousand years to evolve a low-grade man from the highest order of apes now known. The first idea to get clear of is that all were descended from a single pair. Species are usually produced by the thousands or millions of individuals at the same time and by such slow change that no stages or stops or completion can be noticed.

Conditions of the Evolution of Man.—Suppose a few monkeys should become separated from the others and thrown by themselves upon some large island, and there should continue to breed and to improve for one hundred thousand years, when they would be much like men. All still living together would be of the same species, but would be widely different from those from which they had been separated. There would, of course, be several millions of them. Suppose, now, another separation should take place by an earthquake's renting this large island in twain and leaving an im-

passable gulf between the parts. Let our manlike monkeys progress another hundred thousand years, become men possessed of language, laws, courts, mechanics, etc.; the two divisions would be different in all these respects and be different in looks and all physical features, and would be classed as two species of men. Such are the most favorable conditions possible, and such could not have been the conditions under which the various types of man were produced.

Real Conditions of Man's Evolution.—We will suppose—for when we deal with evolution we must do much supposing—that there was a high order of apes in Asia in the indefinite past; that they increased and slowly improved; that in the course of a hundred thousand years they had spread over Asia, Europe, and Africa, some rising higher in the scale of being than others, not all continuing alike. At this time most of them had become manlike, had begun to form a language, and in some sections some had their living to a great extent by climbing trees for fruits; in other sections they had learned to cultivate the soil, others to be herdsmen, others to be fishermen and learn the art of sailing and settle the isles of the sea, so that all conditions and climates of the earth were experienced by different tribes of them. It is reasonable to suppose that by this time there would be many divergences of type, differing in language, size, and all physical appearance and mental aptitudes.

Evolution of Only Species of Man Impossible.—Continue another fifty or a hundred thousand years, and we will have a divergence of human beings widely

different in appearance, color, hair, size, language, habits, intelligence, civilization, enlightenment, and in every respect from grades just above the monkey to the enlightened Europeans. Would any one say all these belonged to the same species and at the same time say the many different kinds of apes belonged to different species, and that when the many species of apes are no more differentiated than are the human species, and when the gap between the highest order of apes and the Obongo pygmies is no greater than that between the Obongos and the Europeans?

We have now given the nearest possible conditions for the evolution of the human race to have made all the types of mankind to be of one species, and yet it seems absurd that such conditions would make less than several distinct species; and so they have. The one-species theory would have never entered the mind of any scientist had not the idea been long planted and ingrained into the world's mind that Adam was the first man and all human beings, whether true Adamites or caricatures of his race, were descendants of the same.

Tendency of the Different Human Species to Become Similar.—We now have man as he is on earth; and when we consider further development, we must believe that the different species in many respects have a tendency to become more alike. When the tribes began to use language, this exercise tended to frame the organs of speech for ready and easy enunciation. This, of course, would tend to conform these organs among all tribes according to the same model; and it is

singular to what similarity they have become conformed.

The importance of having the thumb longer than that of any of the apes and of having it opposable to the finger-tips is of the very greatest importance, for without this the use of implements and invention and skill in mechanics would have been impossible. We see this arrangement of the thumb, the same in all races of men; and for a like reason, though not so absolutely necessary, the fingers are all alike.

When a change from all fours to upright locomotion took place, the thumb on the hind hand being inconvenient for walking, it gradually changed to its present position and shape. Among the Bushmen and some other low-grade tribes this change from a hand to a foot is not yet complete.

Among alligators and other reptiles the brow and face are in line with the neck and body. Among the canines, felines, and others the brow and face line is at right angles with the neck and body. But with men the brow and face line is parallel with the neck and body but reversed from the reptile, with which the lip is the farthest point from the neck and the brow the nearest point; while with man the brow is in point of greatest extent from the body, while the chin is on a line from brow to feet. All human beings made this change of face position from canine to man in consequence of assuming the erect form. But the Bosjesmen have not yet completed this change, for their prognathus development of the muzzle gives them quite an apelike appearance. This is noticeable in all negro

tribes, but not so much as in the Bosjesmen. But the vertical tendency of the face is doubtless becoming nearer complete with them and others, so that the mouth will not project farther front than the brow.

As savages learn to cook their food their digestive apparatus will develop more after that of civilized man. As the admiration of a fine form and a beautiful face increases, those possessed of these graces will more likely propagate their species and thus improve their racial beauty. In ten or twenty thousand years the negro, if still living and still trying, may succeed in straightening his hair.

In assuming the erect position from all fours there is a strain on the form. The bending of the body is in the small of the back, so as to give a considerable projection backward to the rump and forward of the lower part of the abdomen, with the shoulders well poised over the center of the body. This figure among the Obongos, Bosjesmen, and others often amounts to a deformity. It greatly prevails to a moderate degree among all negro tribes, and frequent excessive forms of the kind are met with among them. The form of the European is very graceful in this respect, but the highest perfection of the erect form is found among the American Indians. They are not so sway-backed as the "palefaces." From the back of the Indian's head down his shoulders, spinal column, legs, and to his heels is nearly a straight line. The African can walk on his all fours, bringing the soles of his feet to the ground, which is a great strain for the white man to do and, I judge, still greater for the Indian.

Judging from this according to the laws of evolution, I would judge that the Indian has been much longer elevated from a four-footed beast to a two-footed man than the white man has, and the white man than the negro. The negro's foot also lacks a better conformation to erect walking than it has yet attained.

I am of the opinion that the negro has made a decided improvement in his form, features, and mental capacity since his transplantation in America. The time is too short since his freedom to judge whether he is continuing that improvement.

The negro's nervous system is very low—so much so that he feels physical pain but little, especially the West Coast Africans. They will suffer mutilations without seeming to feel pain. Even the victims—criminals and prisoners of war—on being led out before the executioner, knowing their bodies will soon be prepared as a rich feast for others, show no signs of agitation or fear of any kind, not even of any stubborn defiance so often exhibited by others, but only a careless indifference, as if nothing extra were to befall them. As they rise in the scale of being this indifference to life and want of sensation of severe pain will disappear and they will become more like civilized people.

In fact, there must be some one particular form in all its parts according to which the nearer man is modeled, the better it will be for him. According to Darwinism, these better-formed individuals will more likely survive and propagate offsprings than the others, and in this way will slowly bring the race nearer to a perfect type. If all races of men in the world are im-

proving, then they must be getting nearer the one type. If these suggestions are well founded, the different races are nearer together now than in the past; and the farther back we go, the more unlike were the species of men; and if they are not of one species now, they never were.

We must notice another species of man. The prehistoric European, so far as is known, did not people that continent when the sons of Noah passed over the Caucasian Mountains and took possession—at least we have no account of such. Our knowledge of these prehistoric people is derived from geology. No one of historic times has ever seen any of this or these races; we have nothing from their writing or buildings. Their skeleton remains; their weapons, their fires, their cave houses, and such have been discovered in various parts of Europe. They were with certain extinct animals—woolly rhinoceros, the mammoth, the great, hairy arctic elephant, the cave bear, the cave hyena, the great Irish elk, and others. All these have become extinct, and the men of that day have gone with them. The remains of these men and animals are found all through the quarternary formation. Some geologists put this at 100,000 years and much longer. The reckoning of time in calculating geological ages becomes bewildering; a million of years is a short period.

Since the historic period only one or two birds have become extinct—the dodo of Africa and another large one of the same continent. The great auk of the arctic regions is either extinct or nearly so, as it has not been seen for years. If the extinction of species works so

slowly as this, how long must the time have been for all the animals mentioned as cotemporary with prehistoric man to have disappeared? A reasonable estimate of less than twenty thousand years cannot be made. The geological formations make the time much longer.

The Canstadt race seems to be the oldest of these people. They occupied nearly the whole of Europe. We have no means of knowing their color, but from their skulls they must have been quite a different people from any now on earth and of a very low-grade type.

The Cro-Magnon race was of a decidedly higher and more intellectual type. This race was discovered immediately above the Canstadt race in the alluvial deposits of Granelle. It is thought to be very old, and was contemporary with the great mammals. They inhabited caverns where they left numerous specimens of their handiwork. They buried their dead. They used bows and arrows, lances and spearheads, with which they attacked the wild horse, the lion, bear, hyena, etc. They carried work in flint to a high degree of perfection. They were hunters and warriors, and bestowed much attention upon their arms. At a later period in their history they learned to use bone and reindeer antlers and to form them into various weapons. They were a well-formed people, with fine heads, well proportioned, and higher in the capacities of life than some of the races of to-day. We know that they lived during the time of the great extinct mammals spoken of, for there are many evidences that they fed upon the ani-

mals and drew their pictures. It would be impossible for them to draw pictures of animals they had never seen. Some of the best authorities maintain that this race is not yet entirely extinct, and that traces of it can be found in the character of men now living in Europe; but I cannot accept this opinion without further evidence.

Traces of other races of the quarternary period, different from either of those mentioned, have been found. The Furfooz races, four in number, somewhat differing in type from one another, were first found in Belgium. Our space is too limited to give any description of these people. Sufficient for our use here is that they must have lived ten or twenty thousand years in the past—long before our account of Adam's creation. If so, it settles the question of the plurality of the human race. Some may argue, however, as I have elsewhere done, that Adam's creation runs back ten or fifteen thousand years before the Christian era.

CHAPTER XIV.

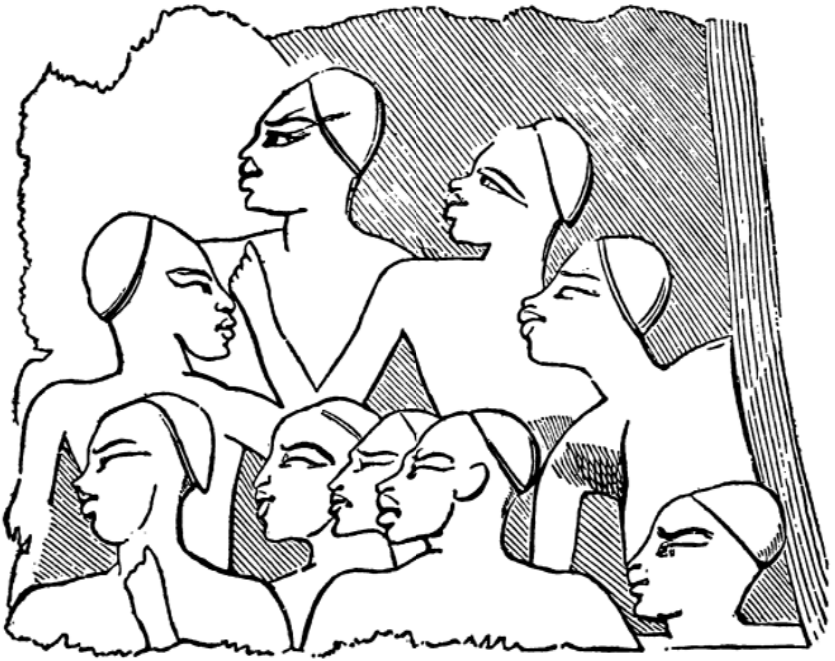
The Danger of Mixed Races.

All mixed races of men have been noted for violence, cruelty, revolution, and for retrograding in civilization. I do not mean different nationalities, such as Germans, Jews, French, and so on, for they are all Caucasian; but I mean Mongolians, Malayans, negroes, Indians, Caucasians, and some others.

The English in their colonies have never mixed with the natives; consequently they have been successful in planting colonies and ruling inferior races. The Spanish, on the other hand, have usually miscegenated with the natives to such an extent as to raise up a large population of a mixed breed, and these have always given trouble. Before Mexico gained her independence of Spain the Spanish settlements were perhaps the richest sections of the world, and were rapidly improving. The old *haciendas* (plantations) had improvements worth hundreds of thousands of dollars, the walls of their sugar mills being from three to eight feet thick; but when the Spanish blood had become corrupted by being mingled with that of the Indian, then the revolution came and swept away all these *haciendas* and splendid improvements and the refinement of Spanish lordly life. Revolution followed revolution, and the enlightenment of the country rolled backward till Diaz, perhaps the ablest head of the government of the nineteenth century, became President. He was aided also

by the influence of a large immigration of people of the Caucasian race. The history of every Spanish-American State has been the history of Mexico. Venezuela has had as many revolutions as she has had years of freedom from Spain. Some of these States are becoming steadier now by European immigration and capital. In the course of time, when the mixed blood shall become too limited for a bold leader to depend on for his numbers, all these States will become elevated and progressive and have stable governments. The English of Canada and of the United States never corrupted their blood with that of the red man. Here are two examples—one of English-American and one of Spanish-American; one that did not amalgamate with the natives and one that to a great extent did. The result shows for itself without comment. Cuba is an amalgamation, to a large extent, with three races—the Caucasian, the negro, and the Indian; and that is what is the matter with the Cubans. The history of the Philippines is a duplicate of that of Cuba, except it is a mixture of Spanish and the negroid types of those islands.

The ancient Egyptian was a descendant of Ham, and was strictly of the Caucasian type; the Egyptians were the leaders in civilization and enterprise. Some say that Ham means "black," but I cannot so find it. Ham, Cham, Cam, Chem—Ham is a royal word, and takes its meaning from Father Ham, who was deified after his death. The word has a multitude of meanings—home, father, chief, king, god, the sun, an arch, and many others. It means "black" only in one sense.



NEGROES LIVING SOUTH OF THE THIRD CATARACT OF THE NILE, THIRD CENTURY B.C.
(From Nott and Gliddon's "Types of Mankind.")

The word *char* comes from *cham;* then to *ham, cham,* or *char,* which mean to sunburn or to char; but this is the effect and not the cause. The sun is not black; neither does Egypt signify black, but it is a compound word from *air* (land) and *guptos* (a vulture); so Æguptos, or Egypt, means the Land of Vultures. The ancient Egyptians were far removed from every negro appearance. They were lithe, active, with nothing of the negro form or face. Their chin was retreating, their features refined; their color was dark, but had nothing of African blackness. The muzzle of the African is projecting—that is, the mouth, nose, and chin project farther front than the forehead. The Egyptians were a conquering people, and were great builders. They brought in captives from many nations around them and made them slaves; so in the course of time a general mixture came about, and, amid revolutions and changing dynasties, these people all became one. So the modern Copt, the best representative of the ancient Egyptian, is somewhat dark, but is still classed as a Caucasian. But what has been their history for over twenty-five centuries? They have been utterly incapable of self-government and of protecting themselves against these countries, but have been continually "a base kingdom," according to prophecy.

The Ethiopians and Gala tribes south of Egypt are mulattoes, though some class them as Caucasians. They are nonprogressive, incapable of self-government, and have been on the down grade for centuries. All North Africa, it is now definitely settled, was at first inhabited by white people; but mixed hordes came from

the East, overran the country, very likely smutted their blood by mingling with the negroes to the south of them. Strictly white people live in the mountain regions south of Algiers and Morocco. But what have these dusky people of North Africa accomplished in modern history? They have been going down since the fall of Carthage, and are still retrograding except where the French are ruling and, to some extent, redeeming.

China and Japan are capable of self-government and of progress, but they are pure Mongolians. But nearly all Southern and Western Asia are of mixed races. Babylonia, Persia, Media, Assyria, and Asia Minor, where once mighty and enlightened empires reigned, have all been on the retrograde for over 2,000 years. India was settled by the Aryan race (Caucasians), who found an indigenous black race with straight hair, mostly in Southern India, and with these their blood was corrupted. For ages India has been a region of revolution and war. A high order of civilization is traced in India far back until lost in the dimness of antiquity. Three distinct races are mingled in India—the white, the Mongolian, and the aboriginal negroid races. To this mingling of races is doubtless due the establishment of the most rigid caste system in the world's history.

The sixth chapter of Genesis tells us that the sons of God (a distinct race from Adam) married the daughters of Adam because they were fair, and that the offsprings of this miscegenation were violent and filled the earth with their violence; and for this reason God de-

stroyed the world by a flood sufficient at least to sweep the world of this mongrel race.

A book might be written on the subject of the results of mongrel races, but enough has been said to call our attention to the present condition of our American immigration. Immigrants from Europe are all right so far as the race problem is concerned; but suppose we do nothing to check the Mongolians and other races from Eastern Asia: in fifteen years they would be pouring into the United States along the Pacific Coast at the rate of a million a year as fast as the Europeans are now gathering along the Atlantic Coast. With free immigration from Asia our Pacific States would at no distant day be ruled by Japanese and Chinese. In the course of time revolution and rebellion would follow.

We should allow no races distinct from the Caucasian to come to our borders to live, and these that are here ought never to be citizenized or allowed to intermarry with our people. Think it over; think of the pent-up millions of China and Japan, too densely populated to be supported by the land where people build houses, or rather boats, on the rivers to live in, as land is too precious for homes. Get these people well started, and they will come by hordes. The negro problem is more than we can care for. It has already cost over a million of lives and many billions of dollars, and the country is still in two divisions; and the politicians are still, after all these troubles, engaged in hot debates of crimination and recrimination, wrangles, sectional prejudices, and political party strifes, none of which have been appeased by the results of the Civil

War. As long as the negro is here, and especially if allowed to enter politics, all this will continue and will grow. Disputes cannot continue always without war. If we cannot manage the race question already on us, what would we do fifty years from now with fifteen or twenty millions of Asiatics within our borders? I have nothing against these Orientals, but I seriously object to all mixing of distinct races within our borders.

CHAPTER XV.

Royal Words; or, The Linguistic Union of the Caucasian Peoples.

The following essays on royal words clearly trace the origin of all the Caucasian peoples to Noah and Adam. Since these words cannot be traced through any language of any of the other races, it is strong evidence that these other races are not of Adamic origin. It is to be noted that all these royal words have the same significations and take a like course of evolutions in all Caucasian languages. We will call these royal meanings. In some languages of other races words of sufficient likeness to these royal words may occasionally be found, but are without the royal meanings, and therefore their origin cannot be traced to any of the Noachian patriarchs. The names of many other patriarchs can be traced in the same way as these, and with royal meanings.

Ham and Its Ramifications.

Many philologists believe the ancient fabled names were never the names of persons, but principles in their religion and philosophy personified. I am rather of the opinion that the ancients deified their ancestors and mingled their names with religion, fables, and philosophy as these grew upon time. As language was then barren, their names were compounded and multiplied in an almost endless variety of ways. What is more

natural than that the words Shem, Ham, Japheth, etc., should come to signify father, chief, king, and, after death, to signify creator, god, sun, and so on? We will call words thus derived royal words, and attempt to show in a series of essays that all royal words take nearly the same meaning and run through a like course of changes and significations. The history of these royal words shows that at least all the Caucasian peoples are of the same origin and are descended from Noah and his sons. So many names of patriarchs, as we shall notice, cannot have come down to us by accident through all ancient languages and be found in all modern languages, all signifying the same thing without indicating a common origin of the languages and nations in which they are found. The following, with many additional branches, is the general course they take: Father, chief, king, home, country, defense, bulwarks, arch, curve, crookedness of things and of character, and, after death, of every object of heaven and of honor, power, and glory.

We have been led to write these essays by reading David Urquhart's derivation of the word "home" in his "Pillars of Hercules." We will quote the piece from his excellent work, Volume II., page 284:

THE TENT AND HOME.

Few sounds awake more pleasing associations than the tent of the Arab. Palace, castle, town call up visions of events; but tent drives the imagination back upon itself to discover in its own nature the resemblance and the method of the men and the simplest manners. The tent, not the camel, is the ship of the desert, the movable home that makes

the strangest spot familiar, the wildest habitable. One other word alone can be placed beside it—our English word "home." Engaged in this reflection, I inquired the Arabic name [of tent], and was answered, "heyme." Home, in English, is an exotic (?); it is used adverbially as well as substantively. It applies in a manner inconsistent with a fixed abode, and evidently pertains to the Celtic ministry and nomad habits rather than to feudalism. It belongs to a family with a movable habitation. "Home" stands by itself as the name of a place. "Ham House"—the Hamtown, as in Northampton, Nottingham, Buckingham, Hamstead. I had observed that such names generally applied to a low or protected site. In the Highlands of Scotland, within the memory of man the pasturage was distributed between two seasons, the cattle being taken to the higher regions in summer, the lower portions being reserved for their support during the winter. The *shieling* was erected for farm service in summer; the homestead or *hame* was the winter abode. I had therefore concluded that home or *hame* is from *hyemes.* This word, so peculiarly English, is not confined to England; it is used in our adverbial sense nearly throughout the North of Europe, and in a topographical sense in France; Ham-de-Ham as names of places, and every village is their *hamean.* In Africa we have the same thing: *El-Ham,* the name of a place (Algeria); Hamma (Breber) for village or quarter of a town; in India *Ham-moth, Hamma* Laga. The home of the Arab independence is *Tihima.* There could not be in French, German, Latin, Greek, Hebrew, Arabic, and Breber a word implying both a state of weather and a habitation by accident. In the early times there was no difficulty in transferring names and usages. Each region was not replenished and each tongue was not complete. *Hayme* may come from either heat or cold; it may mean the hot or the shady place; Chem or Ham is also hot. Ham was a name given to Egypt from its black soil. In Northern India, Hima is cold. Home served as a protection against cold and snow, against sun and heat.

This looks almost like "home" is akin to Father Ham. In order to trace it we will commence at the beginning. We know nothing of the word prior to the name of Ham, the third son of Noah. That his name had a meaning when given to him, we do not know. If a word belongs to many different languages, we do not consider that it was derived one from another, but that the several languages all derived it from the same original source. How happens it that the words "arch," "arc," "ark"—doubtless all from the same root—signify chief, vault, or arch over an entrance, as of a window or gate set in the walls of a city or the curved dome of a building, and a vessel for preserving things, and persons in a coffer? If "arch" was first some distinguished patriarch's name, the solution is easy. From "father" we would get chief, home, protection, strength, preservation. The arch of any structure is its top, strength, or chief part. This suggests the general course of royal words.

Ham was the chief and founder of a nation or of many nations. The chief part of many things then took the name of Ham. The chief part of a building or gate was its arch, so this was called its *ham*. But the arch was curved. From this many objects of curved or crooked form were named *ham*, which we will soon notice. These ancient tribes must have called the place they sprang from their home. What more natural than to name such a place *ham?* To go back to Father Ham was to go back home. As Urquhart has told us of its home, weather, summer and winter

significations, we will pass on to its other meanings—first as father, chief, God.

Abram's name was changed to that of Abra(m)-ham—Abraham—doubtless (the *m* was elided for the sake of euphony) because he was to become the father and founder of many nations. The descendants of Ham up to that time seemed to be the leaders in civilization and national prowess, and Ham's name was then perhaps the most honored in the world. *Ham* was added to *Abram,* "for a father of many nations have I made thee." Here is the first definite meaning we have of the word—"father of nations." We believe that most original words were nouns, and that verbs were derived from them, and not—as we find mostly in lexicons—nouns derived from verbs.

In the East *khan* signifies ruler, and is a word of widespread use. *Kohan,* or *khan,* is the high priest in Hebrew. It looks a little akin to our word "king." May it not have come from *Ham, Khan, Chem, Chemmis, Hum,* which are only some of the ancient forms of "Ham?" It seems to have been a root of frequent use in high antiquity, especially among proper names. In a few pages of Jeremiah we find Elis*ham, Ham*melech, Jehoia*kim,* Sarse*chem,* the land of *Ham*ath, Ahi*kam,* the habitation of Chim*ham.* The old Bible is full of *hams. Ham*an was the king's chief and the son of *Ham*medatha (perhaps "God-given"); *Chem*mis, or *Ham,* was one of the early kings of Egypt; Ham was a city in Egypt; *Am*asis was a later king; *Am* a Semitic term for people; *Am*mon was the Egyptian Jupiter; *Kham*ma Rabbi was an early king of Chaldea. *Am-*

mon *Khem* was one of the titles of *Am*mon. One of the titles of *Khem* was the "sun god;" *Am*mon was also called the "sun god." The root word is *ham* in each case. *Khem* was especially worshiped at *Chem*mis, a city doubtless named for him. *Am*mon was considered the king of the gods, and *Khem* the begetter, the creator of all. He also was called "king of gods;" *Chem*ɷsh, sun god of the Hittites and Moabites; *Am*eer, ruler; Ar., *emir,* or *amir,* a prince, commander (Hebrew *amar* and Aramaic *amar,* to speak, to command). *Ham*on was one of the titles of Baal among the Phenicians, as Baal *Ham*on. *Am*en was also recognized among them as one of the Egyptian gods. These are only a few out of many that might be presented.

Khan, Kan, Kaun, Khanna are all the same word and signify chief, king, prince, house, tent, inn—precisely the same as *Ham.* Perhaps *king, khan* and *kham, cam,* or *cham,* are all corruptions of the same original word. We will see if we can track "king" back to *Ham.*

We must remember that in the differentiation of languages vowels change, it seems, at pleasure, and that labials, dentals, and liquids are each easily changeable for one of the same kind.

We will take a root which seems general in many languages—*gen, gin, kin, cin, cen.* We find it in the Latin *genus,* a class, tribe, sort, family; in the Greek *ginomai;* in the Latin *gigno, gignere, genu*—to produce, to beget, to become the father of a family, etc. *Gen*erous, *gen*erosity (a treatment of others as if of one's

own genus, family, or kin), *gen*ial, *gen*eration, *gen*eral, and many others are from the same root.

From the same root we have "kind" or "kin." The meaning of kind, mostly from the Northern languages of Europe, is the same as *genus,* mostly Southern. The "g" and "c" both were originally pronounced hard. *Kin*folks, those of the same class or family; *kin*dness, treatment of others as if they were of the same family with one's self, as *kin,* the same as generosity. From "kind" we pass to *kin*dle. All royal words run into heat, sun, fire, etc. Icelandic and old Swedish, *kin*da; Welsh, *cyn*neu; Latin, *can*deo; English, *kin*dle—to set on fire, to glow, to shine. The same root word also signifies to produce, to beget, to bring forth. The Anglo-Saxon *cen*nan is used in the latter sense. The English *can*dle, old French *chan*dele, Spanish, Portuguese, and Italian *can*dela are certainly of the same origin with *kin*dle. And so is the Latin *can*dor, heat, splendor; *cin*is, ashes; English, *cin*ders; Anglo-Saxon, *sin*der, *sin*dor; Dutch, *sin*tel; Swedish, *sin*der; O. H. German, *sin*ter; Icelandic, *sin*dur; French, *cen*dre—*ash*es, dross, cinders. Each of the suffixes *der, fer, ber* generally signifies "bearer." All these words, then, may be literally translated "heat-bearing," and come from the same root as *kin, gen,* etc. English, *em*bers; Anglo-Saxon, *am*yrie; Icelandic, *eim*iria; Danish, *am*mer; Scotch, *aum*ers—hot ashes or smoldering live coals. Here we have *em, am, eim,* etc., from *Ham,* and *mer* or *ber* united, meaning heat-bearers. The resin *"am*ber" doubtless took its name from the electric spark, and means light-bearer. English, *chim*ney; Greek,

*kam*inos (a furnace), *kam*ineu (to bake in a furnace), *chim*era (a fabled fire-spouting monster), *ama*uroo (to eclipse, to make dark by overshadowing with light). The analysis of the word is: *Am* (ham), light; *au,* back; and *roomai,* to throw, to dart forth, to rush. It means, then, to throw back the light. *Am*el, same as enamel, to shine, to make to shine or glisten. The Greek *hai*ma (blood) perhaps gets its name from its color, resembling the glowing red of coals. Can any one doubt that *cin*ders, *am*ber, *em*bers, *chim*ney, *can*dle, *kind, kin, gen*us, *khan,* and others named all have one common origin and that the original root was *Ham, Kham,* or some of its allied forms? We will now try "king" in the same company.

"King" runs through many languages, and its root is almost the same as that of "cinders," "kind," "kindle," "candle," etc. Anglo-Saxon, *cyng, cyn*ig, *cyn*ing; old Saxon, *cun*ing; Dutch, *kon*eing; O. H. German, *kun*ing; M. H. German, *kun*ic, *kun*ec; N. H. German, *kon*ig; Icelandic, *kon*ungr; Swedish, *kon*ung; Danish, *kon*ge. Lexicographers tell us that the words for "king" are derived from the following words: Anglo-Saxon, *cyn;* Icelandic, *kyn, konr;* Old Saxon, *cun*ni; O. H. German, *kun*ni; Gothic, *kun*i—which signify race, tribe. Thus we have the word "king" derived from a root which signifies tribe, race, kind, or class.

The Greek *gen*os (offspring, tribe, race) and *gon*os (child, race), and the Latin *gen*us (race, family, tribe, etc.) have the same root; *cyn, cin,* and others previously given to denote king, cinders, etc. Certainly, then,

these all running through so many ancient and modern tongues are common with *Ham* and *Cham*. *Chem*osh was an ancient title of the sun god. *Koh*an, or *khan*, was the name for high priest in Hebrew and a proper name very common among the Jews. *Amen* (true and faithful) was one of the titles of our Saviour; Latin, *Homo*, chief of creation.

The word is also applied to the attributes of a king or god; hence *kan* or *ken*, to know or *kenow*. The auxiliary *can* means ability or power. *Cham*pion, a chief; *cham*p, to crush as a chief; *game*, resolute (also the trophies of resolution, as "a game rooster," "he killed much game"). We have protection in *hem*, as the hem of a garment. *Ham*pered, bound; *cin*ctured, from the Latin *cin*go, to bind, root same as *ham*, *cin*, or *kin*. *Helmet*, a protection for the head, runs through many languages with the root slightly varied. We have the idea of control or power to direct and sustain in the word *helm*, *haulm*, *ham*, *hame*, *haum*, *hawm*, appearing each in a different language and signifying the main stem or stalk of grain or tree, the chief on which all the other parts depend and from which they sprang and by which they are supported, as Christ is the trunk and we are the branches. In a kindred sense we have: Anglo-Saxon, *healma*, a rudder; Danish and N. H. German, *helm*, *helva*, *handle*, a rudder or handle; Provincial German, *helbm*, *heben;* M. H. German, *halm*, a helve or handle. These guide the strokes of the ax and direct the course of the ship. Can any doubt that "handle," "helve," "helm," "ham," etc., are of one origin?

Ham and most of the royal words signify union, strength. The ancient Persian preposition *hama,* Zendic *hama,* Greek *hama,* Modern Persian *ham,* Latin *cum,* and English *com* all have the same meaning and doubtless the same source—with, together with, in union with. The Chaldee adjective *hama* (all together) is of the same. The Greek *amao* (to gather together, to reap), the Latin *hamax* (to yoke together), and the German *gamo* or *gameo* (to unite in marriage) look to the same origin. I do not know that there is any relation between *gam*ma, the third letter of the Greek alphabet, *gam*eo (to marry), and Ham, the third son of Noah. But the *gam*ma is made of two strokes, thus, γ, united into one, the first an arch or curve, the chief, and the second a straight mark uniting with the first and chief, both becoming one in the onward course of life.

Because the arch is the chief part of a structure and denotes strength it is so named. Nearly all royal words are used to represent the arch. *Ham* is profuse in its application to arches, curves, and crooks. Greek, *kamera;* Latin and English, *camera*—anything with a vaulted or arched covering or roof. Greek, *kamardo,* to vault or arch over; Greek, *kam*axa, a heavy wagon, so named from *ham,* referring to its arched covering, and *ax*as, participle of *ago* (to lead or drive); *cam,* a ridge, a mound of earth, a wheel of any curved shape to give irregularity of movement, and sometimes a wheel of broad surface with a winding groove on the outer surface; *cam*ber, to vault, to bend; *cam*bin, a viscid secretion encircling a tree between the wood and

bark; *cam*brel, a crooked piece of iron or wood to hang meat on; *came,* a slender rod of lead of which glaziers make their turned lead for receiving glass casements; *cam*el, perhaps so named from the arched hump on its back; *camerate,* to build in the form of a vault; *cammock,* a plant so named from its crooked roots; Latin, *campana,* a bell, perhaps so named from its arched sides; *chamfer,* flute-bearing, as a column full of flutes or furrows (it is derived from the Celtic *camm,* crooked or bent, and *fero,* to bear); *chamfron,* bridle bit (from *camm,* crooked, and *frons,* front); *chamois,* perhaps in allusion to its beautifully arched horns; *kimbo,* bent or crooked, as with the arms akimbo (that is, so as to let the hands rest on the hips); Latin *hamus* and Greek *chamos,* a fishhook; Greek, *kempe,* a bending or winding, and *kampto,* to curve or bend (from this root the Greek is full of words signifying curve; Greek, *hame,* a shovel or scythe, unquestionably from its shape; Greek, *kuma,* anything swollen, a wave; Greek, *kumbe,* a hollow, the bottom of a vessel, cup, or bowl; *amn,* or *amen,* the common form of *am*mon (the Egyptian Jupiter looks like it is close kin to *amnis,* a river, in all probability so named from its serpentine windings); the Greek *amphi* and the Latin *ambo,* both, on both sides, around, etc.; *gimbal,* a *gemel* ring, a ring in which a compass (campass) is placed free to turn so as to preserve a level; *ham*per, a basket with curved ribs; *knee* (kenee), restore the "e" and we have the root *ken* or *kin,* the same as in *genus* and *kin,* but it here means bent; Greek, *gonu,* Latin, *genu,* Sanskrit, *jannu,* and running

in kindred form through *every modern European tongue;* Greek, *amoon,* any round top or *knob* (in *knob* [kenob] we have the same foot as in knee, knuckle, the finger joints when closed or rounded); *kemos,* a muzzle for a horse, named from its rounded shape; *kam,* crooked, awry.

From these illustrations, which might be greatly multiplied, it seems indisputable that from *Ham* many words are derived bearing the idea in some form of an arch, protection, strength, power, binding, guidance, wisdom, light, father, chief, king, the sun, heaven, God, etc.

From *kam* (crooked) we get *kink* (a twist or turn). In a secondary sense this crookedness applies to *character* and *commerce.* As *Ham,* or *Cham,* means in one sense the sun, the sun god, fire, and so on, and as *char* is an easy transition from *Cham,* we must conclude that this must be its source. It means fire-burnt, *chammed,* or *charred.* Charcoal, carbon, etc., running through nearly all the modern languages, shows it must be of some common origin. *Char,* it seems to us, is the only sense in which the root means black. The ancients used charcoal to mark objects with: so a man of *char*acter is an *act*or of mark. We are told that Egypt is called the land of Ham, or Cham, because it means black. It may have been named from Father Ham, whose posterity settled it.

"Black" in the sense used means only sunburnt or scorched by the great Cham, or Khem, the sun of heaven. The same word means red from the aurora and from glowing coals. *Char*acter signifies marked by

cuts or carvings. I will guess a little. When first used it meant branded or burnt with marks or letters; charity, tried in the fire; charge and chariot pertain to authority and war. Other *chars* I cannot trace to Cham; Khar is an ancient term in Egypt for the Phenicians.

From the idea of winding or crookedness we get "chance" and "change," perhaps contracted from *cham* (arched) and *gero* (to bear), meaning to circulate. We trace the root in *commerce, cam*eralistics, the science of commerce; cambrial (from the Latin *cam*bio, to go around), pertaining to exchange, *cam*bist, a banker.

Hame, or *cham*, anciently signified home (and does yet) or house, tent, or dwelling, a place of tents; took the name of campo, campus, varying in different languages. But since such a place is usually level, the word "campaign" (Latin *campana*) signifies a plain, and the verb "campaign" to travel by camping out or with the use of tents. This brings the knoll (*ken*oll) to a level, the curve to a straight line. *Kamma* (Greek) is the home or lair of a wild beast; *humanize* it and we have chamber. *Amma,* with slight variations in German, Spanish, Hebrew, and Arabic, is the word for "mother," and must unquestionably be the feminine of *Am* or *Ham.*

This, like nearly all royal words, means land, ground, etc. So: Greek, *chamai,* Latin, *humi,* the ground, on the ground; ancient Chaldee, *kingi,* the country. We must notice a few more curves which we had left out. *Humer*us, curved part of the shoulder; gamashes, cov-

erings for the legs, so named from the curve of the calf. English, *hame;* Scotch, *haims, hems;* Irish, *ama* (allied to O. H. German *ham* and Celtic *cam*)—crooked, a curved piece of iron or wood, a pair of which fits in a horse collar. English, *gam*mon; Spanish, *jam*on; French, *gam*bon; Italian, *gam*bone, etc., in nearly all European languages—a *ham,* a hog *ham,* so named from its curved form.

Thus we commenced with Ham, the father, ascended to chief, king, power, glory, heaven, God, and then descended through many curves and windings to commerce, bankers, earth, gear, gambling, and old bacon ham.

CHAPTER XVI.

Ashur, or Sur—Its Origin, Meaning, and Ramifications.

Ashur was the son of Shem, the son of Noah. Mr. Laird, in his "Babylon and Nineveh," speaks of the inscriptions on a certain stone slab discovered in the ruins of Nineveh thus: "It commences with an invocation to the god of Ashur, the supreme lord, the king of the circle of twelve great gods." This is doubtless Ashur, the son of Shem, deified. He settled the country of Assyria and also Syria. We will commence with the word as a proper name, as though it had no meaning when given to Ashur; for we can trace it no farther. From the patriarch the name became applied to the lands of his settlement; hence Assyria, or Assuria, and Syria. After his death he was deified as the chief of the gods. Nearly all the derivations are from the second syllable, *sur,* which seems to be the root of the word. We call attention to the fact that the word takes almost the identical course we noticed in reference to Ham in a former essay. Not only the land of Ashur's settlement on earth takes his name, but the place of his abode after death. The Sanskrit has *svar,* or *swar* (heaven), of which place *Sur,* or Ashur, was king. Azure, color of the sky, I think, must have come down from Ashur. As the sun is the chief object of the skies, so it early became worshiped as the chief god of heaven, and must have been called *Sur;* hence Sanskrit, Syuna (or Syona), Anglo-Saxon, and other mod-

ern languages have it *Sunna, Sunne, Sunno, Sonne, Zon;* Latin, *Sol;* Danish, *soel;* Lithuanian, *saule;* Gothic, *sauil;* English, *Sun;* French, *soleil;* German, *sonne.* It seems unquestionable that these words are varied corruptions of the root *Sur.* Saul was a proper name quite common among the ancients. It is thought that "Paul" was the same in the Cilician and Roman tongues that "Saul" was in Hebrew. The sun, or the source of light, or chief, was the meaning of the word; hence it signifies an enlightened or learned person, a seer. Greek, *solon;* Hebrew, *Solomon;* Latin, *Apollo.* It was fitting that Saul's name should be changed to Paul, his Gentile name, as he was the special apostle to the Gentiles. The Latin *scire* (to know) comes from the same root by a different route. Greek *seirios,* or *seiros* (hot, scorching) was an appellation of the sun and also of the dog star, whose modern name is Sirius. From the root *shur* we probably have the English "shine." From *sol,* or *sul,* we have "*sul*try" (hot, scorching weather). As the sun is only one, a despot, we have *sol*itary, *sin*gle; *sul*len, *sul*ky, gloomy, a lonely stubbornness, an attribute of a despot; *sul*ky, a vehicle for a single rider; Latin, *sul*phur; various modern languages, *sol*fo, *zol*fo, *sol*fre, *sol*pre, *sou*fre, *sul*fer, *solfer, Azurfre.* The last is Spanish, which language is probably a direct offshoot from the Assyrian and preserves entirely the root of *Ashur.* The most probable origin of the word is a compound of *sul* or *sol* (light) and the Greek *phero* or the Latin *fero* (to bear; light-bearer, as it is much used in pyrotechnics, and was anciently the only one of the well-known minerals that

burn). The Greek *theion* (sulphur; also signifying "of the gods") is strong evidence that the Latin *sulphur* signifies something of the same nature—*of the sun, brought from the sun. Cyrus,* or *Kurus,* is the sun in the Persian language, and is unquestionably from *Syr* (*Cyr*).

From Ashur's being the father of the people of his empire we have "sire," a father; "sir," a mark of respect; senior, seiynior (French, *seigneur*), literally older; senex, an old *man;* Sanskrit, *su,* to beget, to become a father. The offsprings of Ashur took their father's name, and were called Assurs or *Surs* (Syrians). Hence: Sanskrit, *sunu;* Slavonic, *syn;* Danish, Swedish, English, *son;* Icelandic, *sour;* other modern forms, *sohn, sone, zom, sunus, sunu*—signifying a male offspring. This certainly comes from the same source that "sun," the luminary, comes from. Ashur himself was not an antediluvian, but the son of one.

From Ashur's being father and chief of his people his name came to signify chief or king. The Greek *kurios* and the Hebrew Christ both signify lord or master. The Persian *cyrus* (the sun, the king) and the Persian *sar,* or *ser* (the head, the top, the chief), are all of the same root, and none so well harmonize them all as *sur.*

We also have the same root in the Hebrew *Sarah* (princess). It was fitting that Abra*ham,* the father or king of nations, should have *Sa*rah, a princess, for his wife. The Russian *Czar* (emperor) will be pronounced almost exactly "shar" or "zhar" if the *c* is sounded. The modern Persian *Sha* (chief or king) is

doubtless a corruption of the ancient Persian *ser* or *sar*. (*Sultan* is the Arabic for king, prince, chief. Its first syllable is the same as *sur, sol, sun*. *Sheik*, or *shaik*, is Arabic for a petty *chief*. *Sheik* and *chief* must be akin.) *Keras* (Greek), horn, was probably so named from its being on the head and an instrument of power, corrupted from the root *ser*. The Persian *surena* is the title of the highest in office next to the king. The modern *suz*erain, *sove*reign; Spanish and Portuguese, *sobcrano;* Latin, *supremus*, superlative of *super* —all look to the same origin with *sur*. *Super* is compounded with a multitude of Latin and of modern words. Perhaps *super, reign, high, king* is the source of suzerain, etc. The Greek *kuros* (supreme power) gives us *cur*ator, *cure*, *care*, and perhaps *curi*ous, as the ancient kings were most searching and prying into the affairs of men. *Sure*, *cer*tain, safe (French, *sur*, to make safe) belong to the ability of kings. *Source* is akin to "head" or "chief."

From the signification of chief the word comes to mean top, summit, contraction from the Latin *supremus*. The ancient houses were covered by terraces, one rising above another. *Series* must have at first meant top, the roof, and, because of the rising ranks of the covering, assumed its modern meaning. The word "shingle" perhaps is from the same source, and likewise "sheaves." "Churn," which runs through many modern languages, originally signified the top, the choice, the cream. From the idea of top or covering comes *shirt, sack, scarf, skirt*. Greek, *chor*tos; Latin, *chors* and *cohors*, an inclosure, the thing inclosed; a

court, a throng, a crowd; the chamber in which a court meets. *Curia* was the Senate chamber of the Romans.

It is not easy to trace this word to the signification of an arch; but we have all the derivations from it, as extensive as from *Ham*. Circle: Latin, *circ*ulus; Anglo-Saxon, *cir*col; French, *cero*le; Latin, *circum* (around), *cirrus* (a curl). "Crisp," from *sur*, and "kink," from *Ham*, meet in the negro's hair. *Circ*inate, to *coil* round into a *circ*le; Greek, *kukleo*, to make a circle; *kuklos*, a circle. To *curb* is to bend, to *curve*, and, in a secondary sense, to restrain. The Greek *kurtoo* means to curve, to bend, to restrain; *cincture*, to bind around, to girt as with a *cir*cingle.

The root of *sinus* (Latin) is *sun*, and signifies a bay or gulf, a fold of a garment, any concave surface; hence *sinuous*, winding, crooked, and hence, in a moral sense, *sin*. From the idea of turning or changing, as of milk and cider, we have *sour*. The idea of a curve is further carried out in *sul*cus, a ditch, furrow, channel, groove; and in *cur*ro, to run, to blow; *sur*rus, a car, a chariot; *cur*sus, a race course (perhaps from the circular course of the race track. From *sur* we have a current flowing in a *chan*nel from *Ham* or *cham*. *Syke*, a channel; and so is the Greek *solen* a channel, fold, or groove. *Saros* is a Chaldee term for a great circle of time.

The Greek preposition *sun* in Latin, English, and other languages becomes *syn* and sometimes *sin*, and has a *syn*onymous *sig*nification with the Latin *cum*, the English *com*, and the *San*skrit *sam*. The words beginning with syn, sym, syl, and syr in English and in

many other tongues are multitudinous. It means with, together with, from the chief's holding together his subjects; from arch's connecting columns; from the ring or hoop or circle's emcompassing or holding whatever is within its circumference. The Latin *sero, serni, sertum* means to bind together; *sartor* (tailor) is akin to the same; also *suture* (a seam) and the Latin *sur*clo, to bind together with sprigs or twigs.

Sheer comes from the Anglo-Saxon *scir, scyr, skir,* which runs in kindred forms through most of the modern European languages. As a verb it means to turn aside so as to avoid danger, especially of ships; to decline, to deviate. Here we have the idea of a curve, and because by this line the ship *steers clear* of danger. As a noun the word comes to mean separate, clear, sheer, pure. In a secondary sense the verb means to avoid, to separate, to cut off, to deviate. Hence *share,* a part; *shear,* to clip, to cut off; *shire,* a province or section of a country; *shire reeve,* shire chief, sheriff. The words *sheeling, sheiling* (a cottage), and *shield, shed, shelter, shell, sheath* are from the same original source. *Cur* dog (the guard dog or cottage dog) has the same root.

We traced *Ham* to the bend under the knee and also to mean thigh. So from *sur* (*Ashur*) we have *shin,* the front of the leg, and *sur*as, the calf; while from *Ham* we get *gamashes* (coverings for the *shin* and calf), so from *Ashur* we get *cur*iters (coverings for the thigh, or ham).

From the history of the words *Ham* and *Ashur* it will be seen that they do not run accidental courses.

These two words are of like origin, run parallel courses, and have similar meanings throughout. We have given only the leading words in each course. These, with their derivations and compounds, must comprise several thousand words in nearly every modern language, especially in the English.

CHAPTER XVII.

Mizraim—Its Meanings and Ramifications in Language.

Mizraim is the plural form of this word, and has a threefold signification, sometimes meaning the son of Ham, sometimes the country of Egypt, and sometimes the people of Egypt. There are good grounds for believing that *Mesor,* Mizr, Maitzr, or Misor was the name of the founder and Mizraim the name of the people. The names of most of the Noachian sons early take the signification of father, chief, king, god, the sun, wisdom, and so on. Immense works were early carried on in Egypt, and these required overseers or masters; and doubtless this was one of its earliest derived meanings. It is a word widespread in varied form in many languages, both ancient and modern. The Egyptians were not all that claimed Mizr. Doubtless he remained with the other fathers until the time of the dispersion from Babel, which may have been as late as the time of the division of the earth under Peleg. If so, his name must have been entered among all the Noachian peoples in varied meanings, which is evidence that it has some ancient common origin, and that it has not been transferred from one language to another. We next notice him as a god, Mars. On leaving his brother and going west with his followers, he perhaps had to fight his way and drive out or enslave the autochthones of Egypt. He probably founded Memphis, as that city's old name was Mitzr. If so,

the circumstances would render him a man of war and after death deify him as the god of war. Because the Greeks had *Ares* as their god of war is no evidence that the two were the same, but that in ancient Grecian history there was some military chieftain by the name of *Ares,* or something akin to it, who became their god of war. The war god of the Mizraim must have pressed his conquests still farther west. Bochart derives the name of the *Mauri,* or *Moors,* from *Mahur,* the West, by an elision of the *h,* a common custom in Oriental languages. Mars was often called Mavors. If now we will put *u* in the place of *v* (and they were anciently written as one letter), we will have Mauors. But the Romans had to give the name of every people certain terminations, as *i, es,* or *ae;* hence they called these Mauri. Another tribe near the columns of Hercules they called Maruses. I am of the opinion that both these people took their name from Matzr; and so did *Mars* and *Mahur,* the West. It is generally conceded that the descendants of Ham settled all North Africa; and as they pushed toward the sunset, they gave their leader's name to that direction. A tribe of Germany was also called Marsi.

As death and ruin are results of war, so we have *Mors* (death) as a deity among the ancients. Latin, *Mors;* Old Persian, *Mar;* Sanskrit, *Mry;* Zend, *Mere;* Modern Persian, *Murdan;* Latin, *Marior* (to die)—all are certainly words of the same origin. *Mar* (to deface or injure) is also the same. The Northern tongues of Europe, especially the Anglo-Saxon, are fond of *w* and often change *m* into that letter. Hence by a

change of *m* to *w* we get *war* from *Mars,* dropping the *s,* or rather saving it for the plural. It runs through nearly all modern languages, which shows that it came from some common ancient source. Nearly all royal words have secondary meanings of protection, care, covering, defense. So from *war,* which comes from *Mars,* we have *ward* (to protect), *warden, wark, work, warm, warn, warp, wary,* and perhaps *wall* and *watch.*

Mitra, Mithras, Mithres, or *Mitras,* was the Persian sun god. *Mitra* is Sanskrit for sun, and in Zendic it means "fond of." These words each contain the root found in *Mizraim,* or *Mitzra,* and seems to have started up in the same part of the world in which Mizraim had his origin. Mitra was also the Persian Aphrodite or Venus. In Greek the word signifies a belt or girdle; in Egypt it meant the chief priest or Isis, and also a cable or rope; in the Latin Church it was a covering for the head worn on solemn occasions by the dignitaries of the Church. In this sense it seems to be akin to "crown." *Mirza* in Persian means the son of a prince; in the Tartar tongue it means hereditary nobility. The Persian *Mir* and the Arabic *Amir,* or *ameer,* signifies a prince. *Myuh* (Arabic) doubtless takes its name from its being an acceptable offering to the god *Mithras,* or *Mitra; Myr*hine, a precious stone, perhaps finds its root from the same source. *Myrtle,* from the Latin *Murtus,* must have received its royal name from the association of crowning the victors in games as princes or chiefs with the leaves of this tree —the Mars tree. *Matsya* was a fish avatar of the Sanskrit. In Southern Arabia there is a tribe by the

name of *Mahras* of Hamitic origin, whose language has greatly aided in unlocking the ancient Hamitic tongues. Compare this with *Mauri* (the Moors) and *Mahur* (the West), and their sameness of origin will at once be suggested. If correct, the Mauri did not take their name from *Mahur* (the West), else how did the Mahras of the South get their name? Is it not more reasonable to suppose that all three find a common origin in Mizraim or some of its varied forms?

Anathema Maranatha literally means "God cometh" to take vengeance. The first of the two words is Hebrew, and the second is Syriac; and both have the same signification. Why the curse was always repeated in two languages, I know not. The only difference in them is, one puts *Ma,* or *Mar,* at the beginning and the other at the end. The Chaldaic *Magus* (a prophet, a seer or wise man) has some appearance of kindred origin. *Ashur,* or *Sur,* gives us *seer;* and *Matzi* gives us *Magus,* a word of like meaning. That princely words take similar courses in their ramifications into secondary and derivative meanings is not accidental but according to the law of language. The Latin *Majus* (great) and the English *Major* (greater) are from the same source with *Magus.* The word runs through many languages.

From *Ham,* or *Gam,* comes the Greek *Gammo,* to marry; and from *Matzr,* or *Mars,* comes the Latin *Marito,* to marry. We further get from *Mars: Martial, Mars*hall, Muster, *March, Marquis* (the chief officer of the march). The Latin *Mas, male, mark,* from *Mar,* Mart, and market, probably finds its origin in

the gathered spoils of war, and *mer*chant and *mer*chandise from the Latin *Murus,* a wall or defense in war. *Mar*tyr (to die in evidence or defense of one's opinion or of liberty), *Mar*tel (to strike; used in many languages; from the Latin *Mar*tus, a hammer, from which we have the English *mortise,* a chiseled hole in framing), and *murder* are all *war* terms.

The royal terms carry with them the idea of purity, justice, power, brilliancy, etc. So Mars gives us the Latin *Merus* (pure), the English *mere,* and the Latin *Meritus* (merit). The Greek *Marmairo* (to flash) gives its name to the Latin *Marmor* (marble). The poets often call the sea the marble sea. From such association the Latin *Mare* and the Assyrian *Marrat* (the sea) may have taken its name *Miror.* To ad*mire, Mir*acle, and others may find kinship with the attributes of a king or god. *Mastix* (a whip) belongs to the *Mas*ter who uses it. The *Mast* of a ship is the tallest or chief part of the vessel; hence its name—*Mast,* from *Mars* or *Master.* But *Mast,* acorns, and nuts must come by a different route. From *Bel* or *Baal* we get *ball, pellet, pill;* and from other patriarchal words *ham, hame,* arch, ring, bale, tire, etc.—in fact, the names of curves in general. So from this we have *mast, wart, wave,* which are too few, however, and too doubtful to claim for them the derivatives of Matyr to have any general signification of a curve, concave, or convex. We might add many derivatives, but deem what we have said to be sufficient.

CHAPTER XVIII.

The Word "Noah" and Its Evolutions.

The mythologists have generally agreed that Dionysus was Noah and the same as Bacchus. The word "Dionysus" seems derived from *Dio* and *Nusus,* a corruption for Noah. That he was the same with Bacchus is doubtful. Jupiter of the Romans and Ammon of the Egyptians may represent the same deity, but are certainly deifications of different persons—Jupiter from "Japheth" and Ammon from "Ham."

In this way Bacchus and Dionysus may represent the same deity; each was the god of wine. The former may possibly have been a nickname of the latter taken from *bacca,* a grape; but the greater probability is that *bacca* was named from Bacchus, and that Bacchus was derived from *Bar-Cush,* or, as oftener spelled, *Chus.* If so, Bacchus means the son of Chus, or Cush. This idea is strengthened by the fact that Bacchus is several generations later than Jupiter, while Noah was one generation older than Jupiter or Japheth. Noah was the cultivator of wine, and was unquestionably Dionysus. Noah was also the fish god of Assyria and the East, from the connection with the ark. Neptune was doubtless the same among the Romans. We infer this not only from his character, but from his name: Ne, from *Na,* Noe, or Noah and *tunny,* a fish; hence Neptune, the fish god. The "p" was perhaps inserted for the sake of euphony.

Nereus, the son of Pontus and Terra, is the name of

another sea god, apparently from Noah, as he lived a while upon the land and a while in the sea. His wife, Doris, shows, by being called his sister, that she also passed through the flood. Noah and his wife and their fifty daughters point to the numerous progeny of Noah. The best etymology on the word is that which traces the form *Nereus* to the old Greek, *Neron* (water), which may also be compared with the Hebrew *nahar* (Anthon). I rather think *neron* was derived from Noah, of which *Ne* or *Na* is the most common root form, while almost equal with it is *ner* or *nar*. If we add to this *eus,* the Greek for good, honorable, we will have nereus, the good—Ner or Noah. He was represented as a most excellent and wise man; so was Noah. He was called an elder; Noah was the oldest man of his people after the flood.

Anax, Anaktos, signifies in Greek a king, a prince, and is also applied to the god; the root *Na* is apparent. "Suidas tells us of a King Anakus, or Nan-nakus, who foretold the flood of Dencalion and warned men to re-foretold the flood of Deucalion and warned men to re-cation or a compounding, a word on itself. *Nak* or *Anak* is the root for king, doubtless from *Na* or Noah.

Nadab was the high priest of the Persians. Name is also preserved in Nan; the word then means King Noah, or Noah King. Burgess thinks *Nan-nakus* is the same with In*achus;* but I rather think, as Cush, or Chus, was a great personage and the father of many kingdoms, and as *inis* signifies son in Greek, that Inachus signifies the son of Chus, or Cush. The Egyptian *Neith* is the goddess of wisdom. Akin to this we have

in Greek *Noos,* the mind; *Noeo,* to know; Latin, *Narro,* to narrate; Greek, *Nouma,* the understanding; *Norma,* a rule or law. Let *Nosco* (to know), *nature, nourish, nurse, nutrition,* and many kindred words have the root *na.* We also find it in Latin *natus,* Greek *nagua* (born), *native, nation; Nizam,* Arabic for chief or ruler; Hindoo, *Nabob;* Arabic, *Nandab,* a vicegerent or governor; *naked,* from *natus* (born), as this is the condition of one's birth. Perhaps from the same idea: Greek, *neazo,* to be young or new; *neo,* new, from Noah's starting a new world. Since Noah was connected with water, we have many terms in nearly all languages signifying water, mist, cloud, etc.

Greek, *Nephao,* a cloud, mist, or fog; Latin, *nebula;* Greek, *nebul;* Saxon, *Nebhal;* Latin, *nidor,* streams, and *nubio,* clouds; Gothic, *niblo;* Danish, *nevel;* Russian, *nebo;* W., *nef;* Greek, *nao,* to flow, *neron,* water; Hebrew, *nahar;* Skr., *nara;* Greek, *nama,* water, *necho;* Latin, *nato,* to swim, *Nizo,* to wash. Much more might be added from many languages. As Noah floated in the ark, so he gave his name to ships. *Nauo* (Greek), a ship; *navy, nautical, navigation.* Latin, *naus,* a ship; Skr., *naus;* Armenian, *nau.* This is a very widespread root, pertaining in many languages to moral matters. As other deified and royal ancient words get to mean heaven, sky, etc., so the root *Na* is found. Skr., *nabhas,* the air, sky; Irish, *neam,* heaven.

A home: Greek, *Naos,* a dwelling, a temple, a house; Latin, *Nidus,* a nest, also a house, a residence; Swiss, *naste;* Skr., *Nidd,* as an arch, curve, sphere, etc.; *Noria,* a wheel for raising water, used in Persia; Latin,

Nux; English, *Nut,* so named because of its spherical shape, closely allied in spelling. This word is found in many languages. *Nug*get, a lump of ore-bearing rock; Greek, *Na*per; Latin, *Na*pus, a turnip; Latin, *Nod*us, a knot, any protuberance or swelling, a ball; *Nod,* a bending forward; *Nog*gin, a small pail; *Noll, Knop, Knob, Noddle; No*tus, the back, because of its rounded prominence, one root found in Dionysus, the other from Bacchus. From *bach* we have the verb "to back."

It is a little curious that from the royal roots we have many names of male animals. It may result from the idea of leadership. From Bal we have bull and billy or bully goat; from Dazon we have "dog;" from *Tyras,* we have (Latin) *taurus,* a bull; from *Japhet, Ja, Jupiter,* we have Jack; from *Ra,* ram, rooster; from *Dragon* or *Draco,* we have Draha; from *Boreas,* boar; from *Ham,* or *Gam,* gander (*m* is changed to *n* before *r.*)

Nota in Latin, mark or brand; *nostos,* nape or valley, the back of the neck; German, *nach, nac;* English, *neck;* and varied in several different tongues. *Nep,* the name of a church formerly something akin to a rotunda, but now simply the part between the aisles; it formerly meant a hub; Skr., *nab*hi, *nare,* and *navel;* Persian, *nuf, navel;* Anglo-Saxon, *naf*or; Danish, *naaf;* Swedish, *naf;* French, *nuf,* the hub; Chaldea and Syriac, *naphtha;* Ar., *nafth,* to push out as in pustules, to boil; Latin, *nates,* the rump; Latin, *nasus; Neap,* to bend, to cast down (hence the *neap* tide flows back); *nob,* the head, is akin to *noll* and *knob,* nur, a gnarl in

wood; *narwal* literally means a nose whale; *nassa,* a wicker basket with a *nar*row *neck; near, nigh;* Danish, *nar;* Old Saxony, *nahor;* German, *naher;* English, *near.* One of the patriarchs was named Nahor. How much are we trespassing upon words derived from his name instead of Noah's, I am not able to say. "Neighbor" is more like Nahor than Noah. *Neo* (Greek) signifies to heap up, to pile up; *nedus* (Greek), the belly, the bowels; *netho* (Greek), to spin, which bears the idea of turning a wheel and of twisting thread; *nisis* (Greek), a heaping up; *nesos,* an island. From *nob* (the head) comes nobility—*nobilitas.* Akin to this is *neb,* the bill of a bird. Union or binding: Latin, *nubo,* to marry; Skr., *nah,* to join together; German, *naken,* to sow or stitch together; English, *nup*tials, from *nubo;* Latin, *nan*cisor, to bind; *nac*tus, bound, knot; *node,* tied together; *noose,* a sliding knot. Nail: Skr., *naka,* or *nak*hara; Greek, *nux;* and the word seems universal in the European languages. *Nall* and *aul* must be akin to *nail* and *needle.*

The word continues its variations in *nosos,* a disease; *norma,* a rule or law; *no*men, *no*un, *no*me, *no*madic, from which words there are many derivations, signifying misery, suffering, wandering, and so on, more or less similar to the course of all other royal words. Only the leading words in each case in this essay have been mentioned, while there are hundreds derived from them not named. Perhaps no other root is so widespread in its use and signification in so many tongues as the subject of this essay. Many names of towns, men, kings, mountains, and especially rivers of

antiquity involve the root *na*. We might add *neal*, to kindle; *nacre*, a crimson color, a pearl. Compare Hama, red, kindle, and gem, from Ham. The root *ne*, *na*, *no* being short, with really one letter (*n*) to judge from, makes it more difficult to trace it through all languages, for many words begin with *n*. We have been guided largely by keeping the track royal words usually travel.

CHAPTER XIX.

Bal, Baal, or Bel, and Its Ramifications.

Bal, Baal, or Bel, a god of several ancient Eastern nations. This word takes a course from its beginning to the present time very similar to all other ancient words meaning king or god. We shall begin with its first known use, without vouching for this use being the first or the one from which it takes its many meanings and varied forms. Belus was an ancient king of very great fame. Still farther back we find Tubal, one of the sons of Japheth; but the one most ancient is Tubal-Cain, the seventh descendant of Adam, and his two brothers, Jabal and Jubal. In these words we have the root *Bal.* These were three great inventors. The first was "father of such as dwell in tents and have cattle;" the second was "father of such as handle the harp and the organ," the only two classes of instruments that have ever been invented, the stringed and the wind instruments; the third was "an instructor of every artifice in brass and iron." From these three spring by deification the god of the shepherd, the god of music, and the blacksmith god. Apollo, the first, still preserves the root, *bal,* in *pol. Polos* in Greek signifies heaven; hence the Greeks add to his name *apo* (from) to show that Apollo is from heaven. Mercury, or Hermes, appears as the second, the half-brother of Apollo. He invented the lyre and gave it to his brother Apollo; hence the latter appears both as the god of the shep-

herd and of music. We might consider with equal propriety Mercury to be the first and Apollo the second. Jabal and Jubal were full brothers, and were half-brothers of Tubal-Cain. It is not strange that people almost, if not entirely, without literature, at the distance of time the Greeks were from these three persons, should get matters mixed. From Tubal-Cain spring Vulcan, the god of the foundry and of fire. In many languages the letters *v* and *b* seem confounded, and one is often changed into the other. If we drop the first syllable of *Tubal-Cain* and replace *b* with *v*, we shall have *Vulcain*, which is easily corrupted to *Vulcan* or *Volcan*. Tubal-Cain had one sister, Namah, who was the half-sister of Jabal and Jubal. She is spoken of in Genesis as a person of distinction and a maiden. Apollo had one sister and one half-brother, Mercury, whose mother was Maia, which will almost be *Namah* by dropping *Na*. But Tubal-Cain and Namah were the children of Zillah, and Jabal and Jubal of Ada—all by one father, Lamech. *Diana*, the sister of Apollo, is a word derived from the Latin *Dia*, or *Dea*, a goddess, and *Na*. The goddess *Na* was perhaps originally *Dianamah*. Naamah was a name of Istar, the Syrian Venus. These coincidences go to show not that Greek and Roman mythologies were derived from the Hebrews, but that they were from the same source from which the Hebrews preserved as history. So Egyptian mythology was not so much the mother of the Grecian as a sister, both finding a common source in the family of Noah and his ancestors.

The next we find the word in *Babel*. *Ba* probably

signifies a base or foundation, a step. This seems to be the meaning of the root in Greek and many languages. This root also seems to have meant king. We can make nothing out of the name unless we call it a *base* or temple for *Bel.* From about this time on Bel is a god among the Assyrians and other Eastern nations. With the Phenicians and Canaanites it was Baal. These two are thought to be the same and to be the god of fire and also of the sun. In Hebrew it is Beel and used to represent any imaginary divinity, as the Hebrews had no more use for it than we have for Jupiter. In the old Irish and Gaelic it is *Beltaine,* which is thought to have been derived from the god *Beal* and *taine* (fire). But if we replace *t* with *c* we will have *Bealcaine,* which must be the same as Balcain or Vulcan. The Greek *Palas,* the Gallic *Belisana* (the goddess of wisdom), and *Belona* (Latin, the goddess of war) involve the same root. The ancient kings were fond of taking the names of gods or of adding them to their own; hence *Bel*us, *Baal*am, Hanni*bal,* Hasdru*bal,* and many others. In fact, I doubt not but the name meant king first and god afterwards, as *basileus* (Greek), a king, and *Balen,* a Thurian word for king; *Bil*u, a lord (Assyrian) and *Pal* or *Bal,* a son (Hebrew, *bar,* a son).

We now come to the secondary meanings growing out of the first. From king or god it comes to signify chief, head, top, a king's residence, a covering, a protection, heaven. The letters with which *b* is interchangeable are *p, v, m, w. Pal*ace, a king's residence; *pol*os (Greek), *pol*us (Latin), and *pol*es (English),

the heavens, the ends of an axis. *Poll,* the head; *pile*-us, a cap or covering for the head; *bill,* the beak of a bird; *pall,* a cloak. *Pall*adium, a cloak sacred to Minerva, a safeguard from *Pall*as the goddess of wisdom. *Bouleno* (Greek), to will, to counsel, to discriminate; hence, in a secondary sense, to *bolt,* as to bolt flour, meal, etc.—that is, to separate. *Pil*ot, a chief or guide. *Bal*cony, *bal*ize, *pal*isade, *bol*t (a strong *bar,* lock, or *bol*t), and tap, *pal*e, *pal*ing, *pole, bal*loon, a club or plank, *pal*us (Latin) are all means or instruments of protection. *Ball*o (Greek), to throw, to *pel*t, to hurl, especially of weapons; and *bolt, bolis* (Latin), *belos* (Greek), a missile, a *ball*ister, a cross-bow; *pol*emus (Latin), war, *Apol*umi (Greek), to destroy; *pal*let, a bed; baily, *ballium* (Latin), a court within a fortress; *Bail*ic (Scotch), an alderman; *bail*iff, a deputy sheriff; *bol*ster, a *pil*low, to support, and *pillar,* a *post.* Who would more likely invent bolts and war missiles than Tubal-Cain, the blacksmith?

These words all carry with them the idea of security, defense, protection. *Bail,* to release, has this signification only by implication; it really means to bind, to make sure, to bind by giving bond with approved security.

Saul, we have shown elsewhere, in Hebrew signifies wisdom, counsel, etc., and is a link in the long chain of the varied meanings of *Sur,* or *Ashur,* the sun god. So Paul, from the root, *Bal,* or *bel,* runs the same varied course of meanings: *Baul*e, counsel, deliberation, etc.; Latin, *vols, velle,* to will, to wish. Latin, *Bulla;* Italian, *bolla;* French, *bulle*—anything rounded by art;

hence a seal, a stamp. And from this, again, we have an edict, a letter, the pope's *bull,* a *bill,* a statement of articles made out.

All words that signify chief, king, and God also come to signify a vault, arch, curve, any curve; and from this crooked line they take the meaning of changing, mixing, crooked conduct, evil. Hence we have *ball,* a sphere; *boll,* a seed vessel; *bul*let, *bil*let, *pil*l, *bal*lot (formerly white and black balls used in voting), and *bol*us (a rounded mass of anything) are all examples of spheres. *Boil,* a tumor; *boil,* the act of e*bull*ition and also a spring; *boil, belly, bowels, bowl.* The Latin *bull*o (a bubble), Greek *bollos,* Latin *bullus,* English *bul*b, Latin *bal*anus, Greek *bal*anos, and English "acorn" all indicate a spheroidal shape. From the idea of prominence we have *bold, bold*-relief, bald as the barren top of a rounded *hill,* of a person's head. *Bill*iards may be taken from *ball* or *bill* and yardstick, as it is played with balls and something like yardsticks. Pail, a water bucket, and *bail,* a bucket handle; *bole,* the stem of a tree; *palate,* the arch of the mouth; *bow, bolos,* a lump of earth. *Whol*e, perhaps from a sphere, as that is an entity. *Wheel,* any circular instrument. *Whel*k, a ridge, and *bill,* a curved cutting instrument, and *bill*ow are further examples. *Whale,* the king of fish, and *bull,* the king of the herd. Low German, *bulle;* Danish, *bul;* Icelandic, *boli;* Lithuanian, *bullus*; Lettish, *bollis*; Slavonic, *vol;* Bohemian, *wole;* Polish, *wol;* Irish, *bolan;* English *bull*—running through so many languages, shows that it is derived not one from another, but that it has some common an-

cient origin. And is it not derived from the Anglo-Saxon *belan,* to *bel*low? Nouns first, and verbs as derivatives; so *belan* (to bellow) and *blate* take their origin from *bull* and *billy,* or *bully,* goat.

Balal (Hebrew) to mix, to confound; *bal*e and bane, evil, poison, vile, *vil*lain, *bil*e. *Vil*la, a plantation with a home. *Polis,* city; *pol*ites, citizens. Latin, *vul*gus, English, *volg*e, the common people. Latin, *bal*te; English, *belt;* Latin, *vel*—the conjunction "or" because it denotes a turn. *Volute,* a spiral ornament; *volvere,* to turn; *velo* (Latin), to veil—hence to deceive, to hide, one of the characteristics of Mercury; so is *vel*ox (swift) and *vol*er (to fly). Latona, the mother of Apollo and Diana, was represented in ancient sculpture with a *veil.* Allied to this is *vallo,* to fortify, and *bul*warks, ramparts, signifying both concealment and protection.

Ball, a dance, and *bal*lad, a song, words which run through many languages, are entirely out of the line of descent and derivation of words, and are the only words of such meaning derived from the idea of chief or king. All the others we have given are the common line of descent of kingly words. We consider this as strong evidence that *Jubal,* the inventor of the harp and the organ, together with his brothers, gave origin to the word in all its forms. *Palaios* (Greek), ancient, and *polios* (Greek), gray, point to the same date of origin; and so does *pale* (of a livid color), for this is the color of a person by the blacksmith's forge. No corpse was ever more *pall*id than even a florid face by a charcoal blaze.

The derivation and secondary meaning of words are not accidental, but according to law. All royal words in some of their secondary significations have reference to an arch, and from this to all forms of curves, crooks, and turns and twists in both physics and metaphysics. Most of them refer to the concave side of the curve, but *Bal*, or *Baal*, refers to the convex side.